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Calvinist Contact

An independent Christian weekly

September 8, 1989 / 45th year of publication / No. 2179

Christians fight effort to bar religion from public education

Robert VanderVennen

TORONTO — A coalition of evangelical churches and parachurch organizations has been formed to oppose the lawsuit of the Canadian Civil Liberties Association that would have the effect of ending instruction in religious education in the public elementary schools of Ontario.

The Civil Liberties Association wants the Ontario Court of Appeal to say that the requirement of two periods of one-half hour each per week for religious education is unconstitutional because it violates freedom of religion, says Peter R. Jervis, the Toronto lawyer who has prepared a 28-page argument for the court. Joined by the Evangelical Fellowship of Canada (EFC), the coalition includes the Christian Reformed Church, Citizens for Public Justice, World Vision, Focus on the Family, and a long list of other churches

See **A TURNING** — p. 2

Thinkbit

Sign of the times: "This camper protected by a pit bull with AIDS."

Seen on a camper at Annapolis Royal, N.S.

Churches asked to adopt a convict

Photo: Bert Witvoet

Ron Dube inside the walls of Collins Bay Institute.

Bert Witvoet

KINGSTON, Ont. — Ron Dube, a prisoner-turned-preacher in Collins Bay Institute, wants churches to get involved in adopting a prisoner. He has enlisted the co-operation of three Kingston pastors, John Flindall, John Rice and Carl Tuyl, to help launch the program in Ontario.

The program is called Adopt-A-Con. The idea is that convicts in Collins Bay who are interested in transformation or support are "adopted" by a church. Such an adoption would mean that church members, through a support team (or teams), would take it upon themselves to write, visit and help a prisoner as if he (Collins Bay has only male prisoners) were a son of the church. They would treat him as a brother.

This kind of support from prisoners is much needed, says Dube. "Our court systems deal with crime at what they believe is its beginning and offer incarceration as a solution. Our social services deal with crime towards the ending stages of incarceration and offer a welfare cheque as a solution." In between is a gap, Dube believes. Individual prisoners are left to themselves to "discover their own methods for survival, their own purpose and freedom."

Prisons are not the kind of places that offer much support and guidance to people looking for purpose and freedom, according to Dube. "Hopelessness and despair multiply, feeding off the ignorance and mockery of those who choose to separate themselves from prisoners." Dube wants Christians to bring light and hope to concentration places we call prisons.

"Each person in your congregation can lend support to the idea, the purpose and the attempt to provide assistance to those needing a helping, caring, loving hand and heart," writes Dube in an essay explaining the purpose of Adopt-A-Con. "What does God say about those in prison? Seek out the answers for yourselves and decide for yourselves whether or not you will open your door."

No singles

Guidelines for Adopt-A-Con indicate that volunteers in congregations are to be organized into teams and that each support team consist of three married couples. There are sociological reasons for insisting that the ones who work directly with prisoners are couples, says Dube. Singles can offer support, but they cannot serve on the main teams.

The team's purpose shall not be to convert but to support, say the guidelines. Nor do the organizers want any waving of denominational flags. The purpose of the program is to help, says Dube. "Leave the conversions up to God."

Congregations are asked to seek volunteers to form a support team in their midst and to register the team with Ron Dube before November 15. The address is: Ron Dube, c/o Rev. John Flindall, St. John's Chapel, Box 190, Kingston, ON K7L 4V9.

An organizational and instructional meeting will be held on Saturday, Dec. 2, from 10 a.m. till 3 p.m., in the library of John Knox Christian School, 82 McLaughlin Rd. S., Brampton, Ont. Participants are asked to bring their own lunches. Coffee and cookies will be provided. Ron Dube hopes to be there.

Tidal power plant threat to environment?

Anne Hutten

ANNAPOLIS ROYAL, N.S. — The largely concrete structure, situated on the Bay of Fundy, represents North America's first tidal power generating station. Touted by Premier John Buchanan's government as "an excellent testing ground for — future harnessing of the Bay of Fundy tides on a larger scale," this plant has generated more controversy than power.

Although it produces 50 GWh per year, farmers down the Annapolis River are furious about higher water levels, which they say erode river banks and drown cattle. Fishermen say that much of their potential catch is ground up in the turbine's propellor.

Local riverside campgrounds also claim they are adversely affected by the power plant. Worse, few people appear to believe that a harnessing of Fundy tidal power is a realistic expectation.

Considering the problems caused by this small pilot project, a large scale version would appear to pose a serious threat to the environment. The Annapolis Royal plant does make for an interesting tourist attraction, however, and the brochure describing the Straflo turbine has nicely coloured pictures.

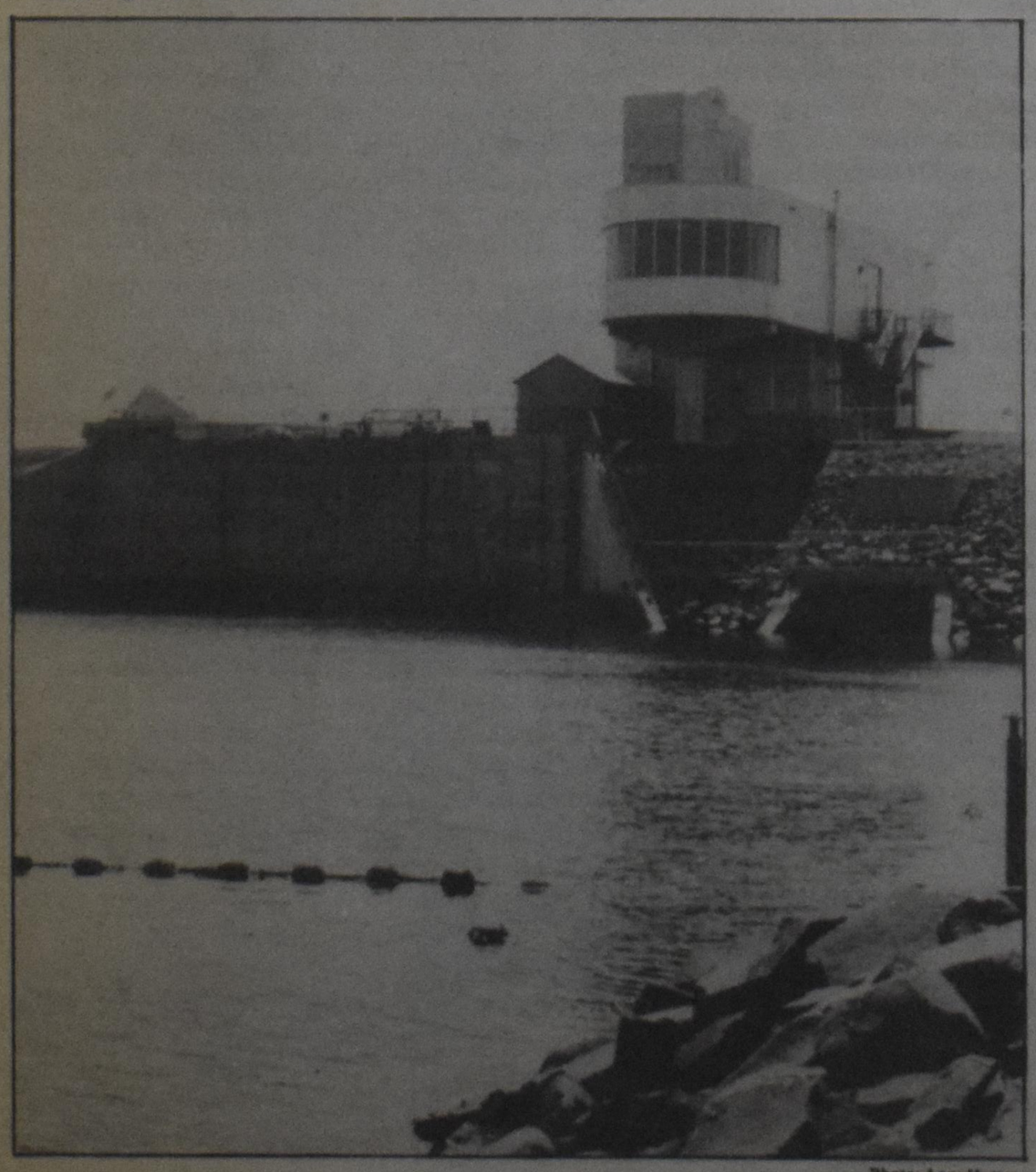

Photo: Anne Hutten

In this issue:

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Delivered from the waters: Ron Rupke and family are thankful to be alive ..... p. 12
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DEC 6 9 ADN

A turning point for Christianity in public schools

... continued from page 1.

and Christian agencies representing over 2.5 million Canadians.

"Striking down the opportunity for religious education would mean that children in Ontario would not be able to learn about the role of religion in the various cultures represented in Canadian society, nor would they be presented with the ways in which Canadian institutions and values have been influenced by Judeo-Christian principles," says Aileen Van Ginkel, who has been heavily involved in preparing the submission to the court as acting chairperson of the Social Action Commission of EFC.

This court case was precipitated by the complaint of some parents that the religious education curriculum in the public schools of Elgin County included Christian indoctrination. They are now asking the Court of Appeal to judge that the Elgin County curriculum violates the Constitution's guarantee of freedom of religion. Defendants in the case are the Ontario Ministry of Education and the Elgin County board of education.

Other provinces are watching this Ontario case because they can expect similar court action if religious education is judged illegal in Ontario. The case appears to be a fork in the road for the presence of the Christian faith in the public schools of Ontario and the nation.

The argument presented by the Christian coalition is that the intent of the regulation providing for religious instruction to educate rather than indoctrinate. The regulation "is intended to instil in children a sense of morality, understanding of and respect for religious belief and religious ways of life, and for those other faiths in a multicultural and pluralistic society," says the submission.

It is argued that if the court were to prohibit "educational curricula about one form of ultimate world view — traditional theistic religions — logically it must also render unconstitutional curricula dealing with other, equally 'religious,' non-theistic forms of world view which are currently presented in educational curricula." Further, such prohibition would also "fail to recognize that communication of underlying world views permeates the entire teaching of school curricula .... There is a pervasive influence of ideology and 'religion,' as broadly interpreted, throughout the entire educational curriculum .... Religious education provides an opportunity for students to develop awareness of the life-shaping nature of theistic and non-theistic world views."

The Christian coalition reminds the court that the preamble to the Charter of Rights states: "Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law ...." This statement, the coalition argues, "is foundational to and informs the rights and freedoms set out in the rest of the Charter." It adds that the preamble "affirms the fundamental role of religion in the cultural fabric of Canadian life."

The fact that the understanding of education and of the role of religion in life — also the role of non-theistic religion — in this legal submission is one that most readers of *Calvinist Contact* will applaud is a reflection of the work of Van Ginkel, of the assistance of Harry Fernhout, and of the groundwork over the years of Gerald Vandezande of Citizens for Public Justice. The court is expected to hear the case on September 11 and 12.

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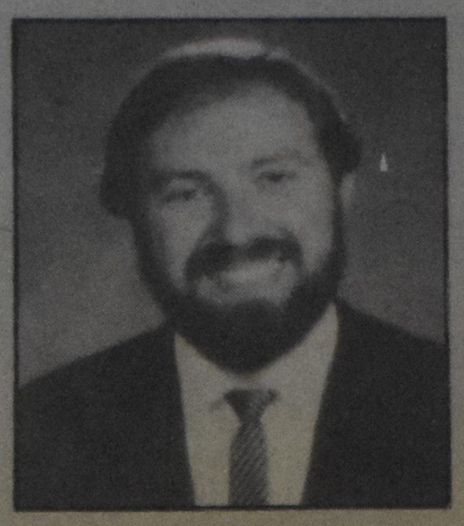
BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



Is "artificial" bad and "natural" good?

This summer I had an interesting conversation with some old friends whom I had not seen for a while. We were all camping together, and one of the kids in the crowd had a bad rash. Someone suggested a non-prescription salve to ease the itch. Right away, one of my old friends asked pointedly: "Is that a natural drug?" This led to talking about the prevalent use of drugs in our culture, and the distinction between natural and artificial drugs.

The question that my friend posed that evening assumed two things. First of all, it assumed that it is valid to distinguish between artificial chemicals and natural chemicals. Secondly, it assumed that natural chemicals are better for you than artificial chemicals; or more extremely put, natural chemicals are good for you, while artificial ones are bad for you. Both of these (related) assumptions have some pitfalls that make them less valid than they first appear.

Difficult distinction

Trying to classify things as either "natural" or "artificial" is more difficult than it first appears. Are apples natural or artificial? What about California tomatoes? Is communion wine natural? What about 2x4 lumber? Are rocks and minerals natural or artificial? What about crude oil? Is sugar natural while aspartine is artificial? Are butter and margarine natural and artificial respectively? Are some nitrate fertilizers (e.g., in manure) more natural than others (e.g., in pellets)?

The list could go on. It is not that easy to put things into one category or the other: most, if not all, of the things listed above could be put into either category.

The reason for that has to do with our ideas of "natural" and "artificial." By natural we tend to mean "produced by or existing in nature; not touched or made by people," while by "artificial" we tend to mean "not a product of nature; human made." By these definitions, all of the things mentioned — apples, wood, tomatoes, sugar, butter, margarine, oil, nitrates — are both natural and artificial.

Humans have interfered in the production of all these things, thus making them artificial. Yet, "nature" has produced these things, thus making them natural. To me it is impossible to get out of this seeming contradiction, except (perhaps) to refuse to categorize things as either natural or artificial.

Some "natural" products are harmful

The second assumption has its weakness as well; not all "natural" chemicals are good for you. For example, poison ivy produces an alcohol type of chemical that gives an irritating and persistent rash to human skin; yet this chemical is as "natural" as can be. Milkweed produces a poisonous chemical that affects the heart; yet this chemical is "natural." There are many more examples: plants (or plant parts) such as coffee beans, marijuana, tobacco, opium poppies, night-shades, apple seeds, or peyote cactus all contain "natural" chemicals that are clearly harmful to humans. These examples show that not all "natural" chemicals are good for you.

Because of these two weaknesses, it seems to me that the natural/artificial distinction is not really a valid one. Instead, we should recognize that all chemicals belong to the creation, and that God has created them. Because of that, there is one category of created things (natural) that can be thought to be better than another (artifical).

Instead, each chemical, regardless of how much or how little humans have changed it from its original form, needs to be looked at to see if it benefits or harms humans. Then the trick is to avoid those chemicals that are harmful, and use the chemicals that are good, rather than avoiding artificial chemicals and using natural ones.

Clarence Joldersma teaches science at Smithville Chr. High School, Smithville, Ont.

Pressreview

Carl D. Tuyl

The Tories held their convention in Ottawa. It was a tame affair with everybody applauding and shouting "Brian-Brian" on cue. No leadership review, no new agenda, only Monsieur giving a how-great-we-are pep talk. Finance Minister Michael Wilson did not reveal any great surprise either when he announced to the 2,400 delegates that the proposed Goods and Services Tax will not be popular. You don't say.

★★★★

That sort of Goods and Services Tax was introduced in the Netherlands in 1969 at 12 per cent. Since that time it has risen there to the strangling height of 20 per cent. In England it went up in six years from 10 per cent to 15 per cent, and in the last 10 years a similar tax in Sweden has increased from 10 per cent to the panic level of 24.5 per cent. Don't ever think that the currently proposed nine per cent is chiseled in stone; it will rise as certainly and quickly as a helium-filled balloon. Remember that the income tax was announced as a temporary measure during the First World War.

★★★★

The government paid $1 million for two full pages in several newspapers across the country to tell us that the GST is really something that we all eagerly desire and cannot do without. The new tax is purely *pro bono publico*. Liberal MP Don Boudria compared the government's ad to misleading and untrue advertising of a used car dealer.

★★★★

Monsieur also took a rather high-grade potshot at the whole Canadian educational system. Education is, of course, within provincial jurisdiction and it was noted rather quickly in the press that Monsieur's government chopped $200 million out of the provincial transfer payments, which means that the provinces will have to cut educational funding.

★★★★

Jim Bakker showed up in court to stand trial on 28 counts of fraud and conspiracy. He could be sentenced to 120 years in prison, where he would probably con his fellow inmates out of their hard-earned allowances. Tammy Faye suffered heavy damage to her mascara as a result of prolonged whining, wailing and weeping. In the meantime another well-known Toronto televangelist hit the dust of suspension for moral indiscretions.

★★★★

The NDP still lacks a high-profile leadership candidate. Former British Columbia premier Dave Barret is the latest one to decline the honour. What is this? The smell of Broadbent's cigars in the office, maybe? Leadership candidates in the Liberal Party will be allowed to spend $1.7 million in their campaigns, which in current publicity costs will buy the aspiring leaders about two cups of tea and a series of announcements on cable TV after midnight.

★★★★

Via Rail is still getting it in the neck. The government announced that profitable routes could be for sale — a classic example of killing the goose that produces the golden eggs. There is, by the way, no railroad system in any Western industrialized country that is not subsidized by its government. Our government wants to revive the art of hitchhiking, I guess.

★★★★

Colombia is waging war against its drug exporters. It is something that has been tried before with disappointing results. This cancer of our civilization is highly malignant and has metastasized to all parts of not only Colombian society, but widely beyond that country's borders.

★★★★

UFO stories are proliferating in England because of the so-called "corn circles." Corn circles are areas of up to about 70 feet in diameter where growing corn has been flattened. Visitors from outer space are getting the blame. I certainly believe that that is possible. Visitors from outer space also visit my home and hide my wallet, my car keys and my nitroglycerine pills. On occasion, they have even made off with some of my books.

★★★★

Poland has a new government. Solidarity's Mazowiecky's task will be a perplexing political juggling act. The country is bankrupt, the Communists have influential cabinet positions, the workers want more money and the people want *kolbasa*. It will be somewhat like presiding over the combined meeting of the Rotarians and the Hell's Angels. Mazowiecky started his reign with a not-too-original approach: he asked the U.S. for money.

★★★★

The prize for the most accurate observation goes this week to Peter Calamai, a correspondent for Southam News, who writes: "U.S. vice presidents only get written about when they do or say something dumb. Dan Quayle gets written about a lot."

★★★★

Prince Charles, the heir to the British crown, has declared war on most of his country's architects, whom he accuses of creating designed ugliness. Wait till His Highness sees the SkyDome in Toronto.

★★★★

F.W. de Klerk met with Zambian leader Kenneth Kaunda. It is difficult to interpret the hidden message of that meeeting. Is it an ever-so-slight waving of the palm branch in the general direction of the African National Congress? Who knows? The end of this decade has seen stranger political developments. South Africa's white population will vote on September 6, the same day the Dutch will go to the polls.

★★★★

Neptune's icy volcanic moon Triton is the coldest body ever measured in the solar system, according to NASA scientists. They have, of course, never measured the temperature of my doctor's stethoscope.

★★★★

The Louvre might have its Mona Lisa and its Venus de Milo, Rome its Saint Peter's and the Sistine Chapel frescoes of Michelangelo, Paris its Arc de Triomphe and Notre Dame, but most superlatively, Edmonton now has its Gretzky statue. Makes you proud, eh?

★★★★

And our MP for Kingston and the Island, Peter Milliken, has announced proudly that he can arrange for special greetings on birthdays and wedding anniversaries to be sent from Her Majesty the Queen. For birthdays of 100 years or more he might even get you congratulations from the Governor General. Wow! Up to 99th birthdays, though, you will have to be satisfied with birthday greetings from the Prime Minister and the Leader of the Opposition. This MP has the right stuff, hasn't he? I can hardly wait till I am 100. Imagine! Congratulations from the Leader of the Opposition! It could give a fellow airs.

Carl D. Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

See pages 16-18 for Classified section

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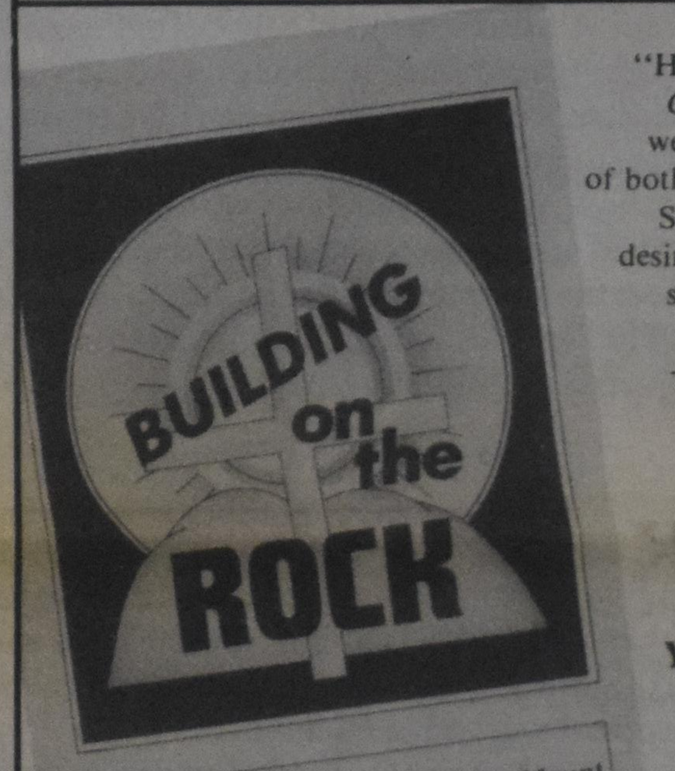

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Editorial

Sailing between the cliffs of male and female power

My wife has a problem with the way the 10th commandment tells us not to covet. She wholeheartedly agrees with the intent of the commandment to counteract greed. It's just that she objects to being listed as a piece of property along with my house, my ox, my ass and anything else that belongs to me. I tell her to relax. I don't have an ox or an ass, and the house is registered in her name.

Of course, I can understand that she feels a little miffed. The Old Testament, in keeping with the general cultural milieu of that time, treats women as belonging to their husbands. I wouldn't want to be thought of as someone's property, would you? When you analyse the Old Testament situation carefully, it becomes clear that ownership at that time, whether that be of wife or worker (slave), provided a great deal of economic and social security. Nevertheless, the arrangement is hard to swallow for modern Western minds. The New Testament fortunately comes to the rescue of our modern sensibilities by making marriage a partnership.

My spouse does not want to give our daughter away if and when that daughter should decide to marry. For the same reason. We don't own her, my wife says. And, besides, if we give our daughter away, we should give our sons away, too. It's only in North America that fathers, or recently parents, symbolically walk their daughters down the aisle to "give" them away, says my wife. "They don't observe that ritual in Holland."

Never thought of it, to tell you the truth. But again, she is right. "Yet, children have been given to parents by God," I protest feebly. "If they have been given to them, they should be able to give them away, too."

"Nobody owns anybody," she maintains firmly. She has read about men who abuse their wives and children because they think they own them.

"Right," I say. "When God gives children to parents, he gives them in trust. God always remains the owner. No one may use or abuse children for their own selfish purposes." My other half agrees with that.

Take care, you hear

So, we talk a bit about the Old Testament view of stewardship and agree that we should not yield to the secular notion propagated by some woolly-eyed critics that the Old Testament encourages abuse of women and children. The same notion you hear mentioned from time to time about the rape of our environment. Critics blame the mandate given to human beings to "rule over the fish of the sea and the birds of the air and over every living creature that moves over the ground" for the way our civilization abuses the environment. The biblical idea of stewardship always implies that we "take care of" the environment. We are also urged to "take care of" our children.

Are husbands also urged to "take care of" their wives? According to the New Testament, not really. They are asked to care *for* their wives, "just as Christ does the church" (Eph. 5:25-33). The husband does not own the wife, nor is he even her steward. But what the Bible does ask of wives is that they accept the headship role that God gives to husbands. The imagery used in Ephesians 5 is clearly that of a body and its head. Just as Christ is the head of his Body, the Church, so the husband is the head of his body, the wife. He loves his wife because no one ever hated his own body, says Paul, "but he feeds and cares for it, just as Christ does the church."

My spouse has some difficulty accepting this kind of talk. To tell you the truth, I'm always a bit uncomfortable with it myself. The concept of "head" easily degenerates into male-superiority kind of thinking. I like it for Paul's times. It shows an amazing respect for the dignity of women at a time when they were little more than chattel in Roman and Greek domiciles. But I also sense that the roles of men and women have changed since the time of Paul. Wives don't need to be "fed" by husbands, because they often work out of the home and bring in their own portion of the bacon. Even when they do stay home, they deserve half of the income the husband makes. A homemaker makes it possible for the spouse to work. She (or he) is an equal partner in the family enterprise of maintaining a home, rearing children and being an active contributor to society and the nation.

A profound mystery

Yet, deep down, I believe that the biblical notion of headship of the husband is still a valid way of ordering society. My wife is afraid of the abuse of power by males. So am I. We have seen too much of it. But abuse is not a good enough argument to get rid of anything, I tell her. There will always be abuse. Women have abused power, too. Marriage has been abused, but you don't do away with it for that reason.

Do we really understand enough about what it means to be husband and wife to be so cocksure (pun intended) that the headship of the husband is a bad idea, especially if headship means giving leadership in serving? I have seen women wield a lot of power under the husband-is-head banner. I vividly remember the plaques in certain Dutch homes showing a rooster and a hen, with the saying: "I, rooster, crow king in this home," and below it: "When I, hen, am away." (It rhymes in Dutch — *Ik haan kraai koning in deze woning; wanneer ik hen er niet ben.)* Of course, the saying shows in a humorous way the undercurrents of a power struggle.

Those undercurrents are there because of sin. And it's because of sin that I am not very comfortable with any undue focus on the headship principle. For the same reason, I don't trust even the image used by Paul that husbands are supposed to care for their wives as they care for their bodies. I see so many potbellies around that I do wonder about the care of bodies. I hope wives get better treatment than that!

But the same presence of sin may also necessitate an arrangement in marriage like the headship of someone, who in human history turns out to be the husband. And maybe it turns out to be the husband because there is something in the make-up of males that inclines them toward leadership — aggressive and activist creatures that they are, lacking the finer sensibilities with which females have been endowed.

"This is a profound mystery," says Paul, but he's talking about Christ and his Church. I am inclined to say that the headship principle is also a profound mystery. It certainly is to my generation.

BW

ROOFTOP MUSINGS/ALYCE OOSTERHUIS

What's in a name?

When our immigrant train arrived in Hamilton, Ont., in 1952, the first question we asked of our hosts was: "What are our names in English?" I was ecstatic to be told that the diminutive of Alberta, i.e. the Albi with which I had been labeled for the past years, was here to be translated into the familiar name, "Alice." Upon entering college some years later, I changed the "i" to a "y" to make an all-too-common name somewhat more singular. But that has been the extent of attempts to establish uniqueness by virtue of the name with which I am to be addressed.

In the last few years, a number of my acquaintances have reverted to their Dutch childhood nicknames; it has made me question why they do and why I don't. Is it a reaffirmation of their Dutch roots, a reaffirmation I do not crave? Is it an assertion of uniqueness, an individuality I do not need? Is it a middle-aged attempt to establish a coherence in one's life in which youth and aging are integral parts of the whole? a wholeness that I lack?

For the first 16 years that I lived in North America, I considered myself to be a Dutch person on this continent. As immigrants we had been raised to live "in" this world but not quite "of" this world. And for years, if "you weren't Dutch, you weren't much." The Dutch green-grocer delivered the best *witlof*, the Dutch butcher the best *rollade*, the Dutch baker the best *tompoezen*. Dutch licorice triumphed over the Canadian varieties, handcrafted Dutch oak furniture was bought to replace the worn-out chairs around the diningroom table.

Many customs that were common to our Dutch friends came to be labeled as such, sometimes inaccurately. When we came to Edmonton from Holland in 1975, we were surprised to see everyone take off his or her shoes upon entering a house. "Oh, that's an old Dutch custom we haven't abandoned." Having lived in Holland for the previous eight years, we knew it wasn't a Dutch custom at all. It was a rural custom in which one parked one's muddy clogs or boots outside the door — a custom that was as familiar in the Ukraine as in Holland at a time of walking directly on the land. It was also a practical defence against Alberta muck.

Living in Holland for those eight years made me realize many things about Dutchness and myself. I wasn't Dutch; I was Canadian. And even if we couldn't define what Canadian meant for the Dutch, the Dutch all recognized it, in spite of our fluent language skills. For us, the return to our roots had made us realize that our roots had flourished in foreign soil and been changed irrevocably.

My middle-aged attempts at coherence and uniqueness will have to take into account the dual forces of heredity and environment. That names are very important I will not deny. We chose our children's names very carefully because of their Hebraic meanings. But for me to revert to Albi is to shunt off the years in which I have been "Alyce" — years that have had an impact upon me to make me what I am.

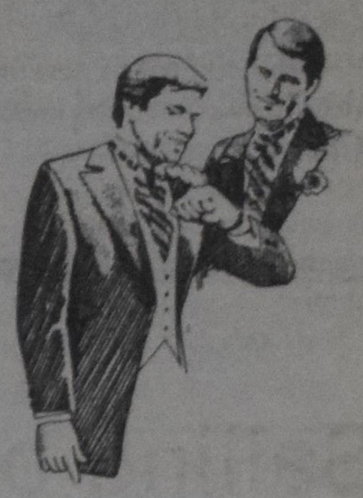
What's in a name? It is a statement of who one is and whence one has come. That may be the reason why many divorced women continue to hold on to their spouses' names and why many married women continued to use their "maiden" names.

Maybe it's all "much ado about nothing." For me it would only become a burning issue if one of our children would refuse to be addressed by their given names: "Gift of God" and "Who is Greater Than God"?

Alyce Horzelenberg-Oosterhuis is assistant professor of education at The King's College in Edmonton.

Poetry

Christian weddings?



The season's done
and I am glad,
for it seems in vain
to lead the young
about to join in wedding vows
to contemplate
the nature of a Christian celebration

The service in the church
was rooted in the Word.
An atmosphere of awe prevailed
as in the presence of the Lord
and many of his children,
two hearts were joined in one.
An awesome service it was.

We left the party
shaking our heads
and agonizing in our souls
how, when we celebrate,
we can perpetuate the awe
that only hours before
we felt and wanted in the church.

We do not know
what feasting is.
The dance is in.
Good substitute for raunchy plays,
suggestive digs at newlyweds,
and counting partner's undies.
But how our dance
can foster awe of God
and celebrate community,
that we don't know.
We don't know how to dance
in ways appropriate for a wedding.

But then the feast began,
preceded by an open bar
and much rapport
with Bacchus' heady beverage.
The bride, the groom,
attendants, and some guests
were introduced by the M.C.
He then joked somewhat shadily
about the local pastor,
whom he then, unannounced,
invited to say "grace"
so stomachs could be filled
from tables bent with food
that overstimulated appetites
already whet with booze.

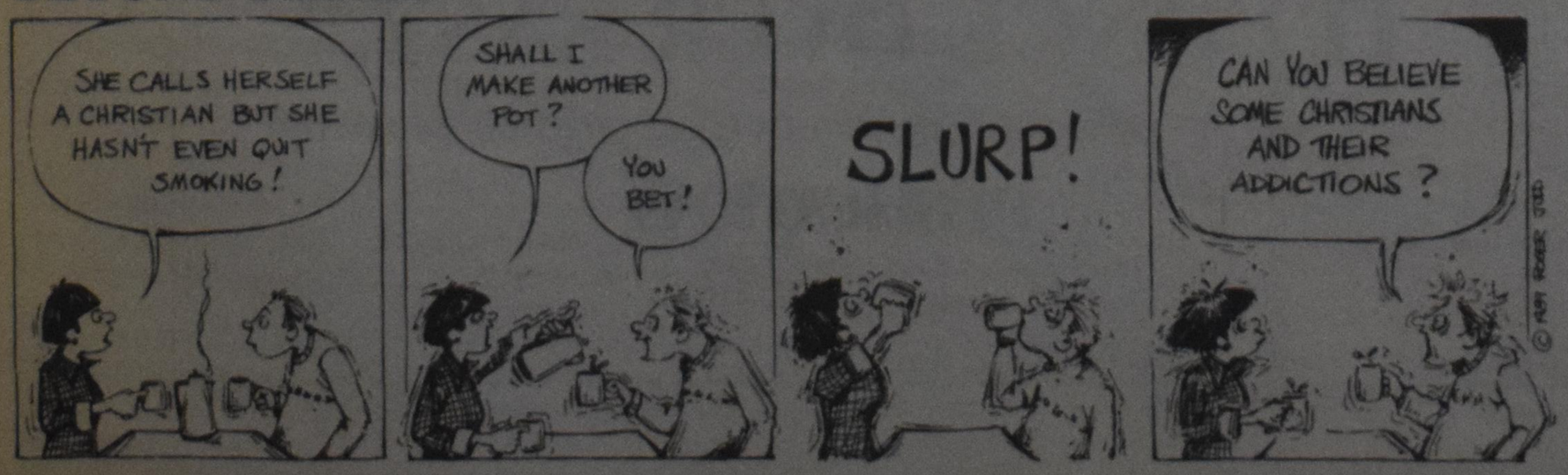
The meal was done;
more words were spoken.
The dance was then announced.
The music, soft at first,
was soon turned up,
became so loud
we could not socialize.
That which was called a dance
was only noise
and movements geared
to individual rhythm.
The noise increased,
and so did smoke and beer.
My ears and eyes and nose
could tolerate no more.

It's easy for a church to say
That dancing is OK
I'm glad it did.
But until we create
our dances to the Lord
that help us celebrate community,
and bliss of wedding unity,
in tones and volume
that delight in euphony
and speak of Christian identity,
I'll keep on saying:

The season's done
And I am glad,
for it seems in vain
to lead the young
about to join in wedding vows
to contemplate
the nature of a Christian celebration.

Melle Pool
Edmonton, Alta.

BEYOND BELIEF


SHE CALLS HERSELF A CHRISTIAN BUT SHE HASN'T EVEN QUIT SMOKING!
SHALL I MAKE ANOTHER POT?
YOU BET!
SLURP!
CAN YOU BELIEVE SOME CHRISTIANS AND THEIR ADDICTIONS?

California poetry contest rides on vanity

Robert VanderVennen

In our August 18 issue of *Calvinist Contact* we printed a news release that said that a Florida poetry prize was a scam. On the same page we printed another news item that invited Canadian poets to enter the current poetry contest of the American Poetry Association in California, which presumably has greater integrity.

Not likely, according to reader Jennie Visser, who has written us from Dundas, Ontario. She submitted some poems to the association last year, and received in response an undated form letter saying that all her poetry had been accepted for publication in the *American Poetry Anthology*, with the implication that only poems published in the anthology could be entered in the contest.

Great! Your poems will be published and you will be eligible to win cash prizes up to $1,000.

There's a catch

But there's a catch. For each poem that is published you need to buy a copy of the anthology for $40. That means in effect that you pay $40 for each poem of yours that gets published. Your poem may not be more than 20 lines long, though. But you can have your photograph printed along with your poems. Oh, that costs an extra $50.

Visser became suspicious on learning that "all my poetry was accepted if I pay a price to have it printed." She has a healthy dose of modesty, not being really convinced that all the poems she submitted ought to be judged by a publisher as worthy to print. So she sent us the material she had received, along with the suggestion that we alert our readers to what we see.

Yes; it looks to us as though the American Poetry Association is in the business of making money. Their profit and loss statement is a balance between the keen desire of people to see their poetry published and their willingness to pay for it.

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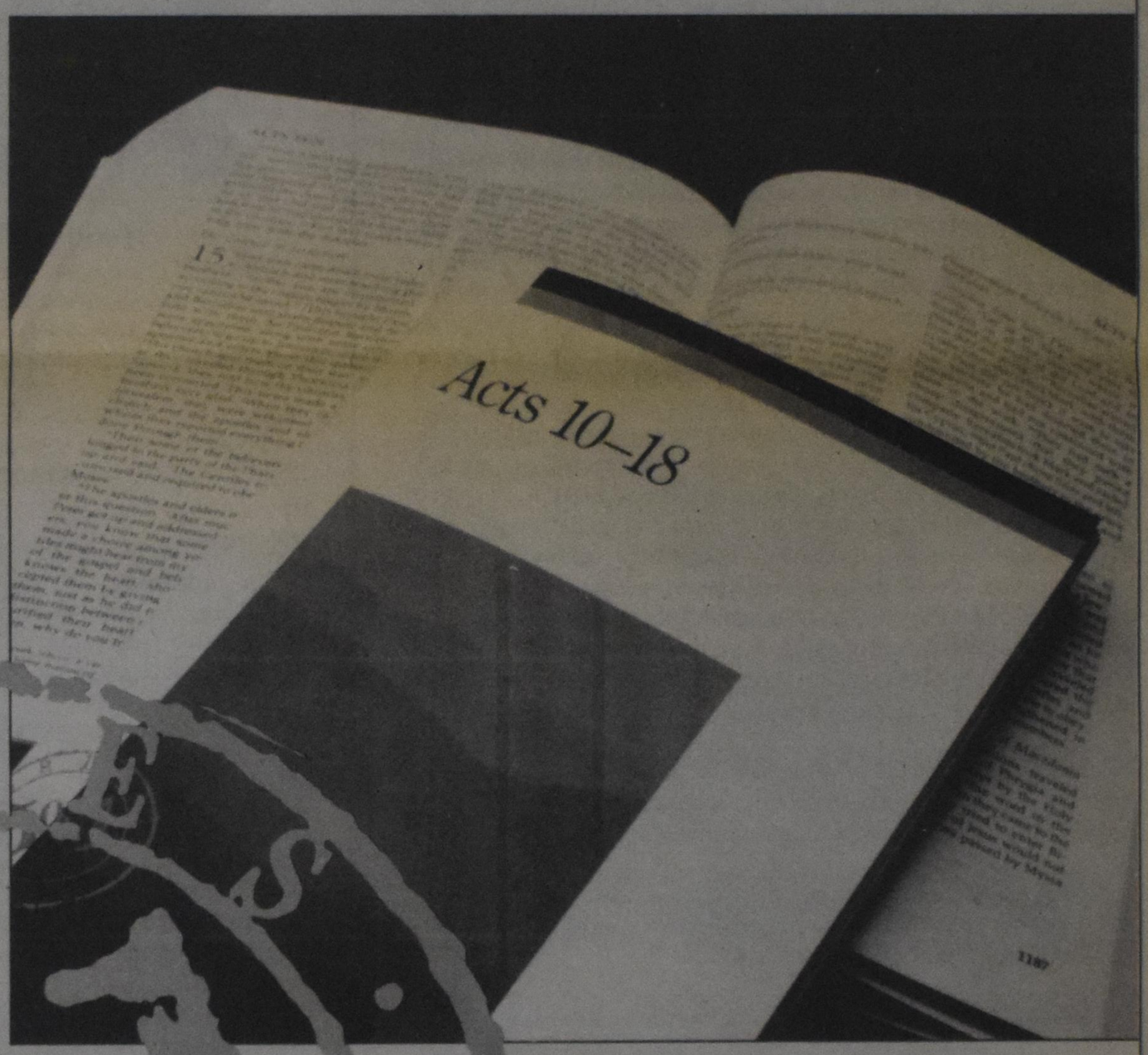

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Cinema summaries

Marian Van Til

Parenthood

Rated AA
Stars Steve Martin, Jason Robards, Dianne Wiest, Mary Steenburgen, Rick Moranis, Tom Hulce, Harley Kozak, Martha Plimpton, Keanu Reeves, Leaf Phoenix, Helen Shaw
Directed by Ron Howard

Parenthood is a surprisingly affecting comedy about raising children in the '80s. The points it makes, while certainly not new, are poignantly, humourously made.

Ideas for the film were incubated two years ago when director Ron Howard got to thinking about how much having four children had changed his life. (Howard is now a director of increasing note, but is still remembered for his childhood portrayal of Opie on *Andy Griffith* and his teenaged role of Richie Cunningham on *Happy Days*.) "*Parenthood*," says Howard, "is a film that is intended to remind us all how dramatic and funny our day-to-day lives really are."

The film both sympathizes with and satirizes the need to be the "perfect" father or mother and such parents' uneasiness as they see in their children increasing evidence of their parental mistakes. *Parenthood* also makes the unpopular point that parenting is a lifetime job that requires whole-hearted commitment.

Wild bunch

The movie revolves around four generations of one extended family. Comedian Steve Martin plays Gil Buckman, a middle-aged son/father who is the stabilizing influence for the others. This role is no glib stand-up routine. Martin is restrained but funny at the right moments as the overly conscientious, worrying father who has vowed, as a result of his own father's neglect, that he will never ignore his children. (Gil's father [Robards], a heavy drinking workaholic used to take the boy Gil to major league baseball games once a year, pay an usher to watch the kid and then disappear.)

Gil and his wife, Karen, have three children. Theirs seems to be the only "normal" family within the Buckman clan, despite the fact that their nine-year-old son has emotional problems for which Gil blames himself.

Gil's oldest sister (Wiest) has plenty of problems of her own. Left by her dentist husband, she tries to be the perfectly liberated single parent. She must cope with a belligerent, sexually active 16-year-old daughter (Plimpton) who elopes with a race-car-driving boyfriend (Reeves), and with a sullen, non-communicative 13-year-old son (Phoenix); but it's obvious she needs parenting herself.

Gil's second sister (Kozak) is married to an obsessive yuppie (Moranis) who teaches their daughter square roots, karate and Kafka; interesting subjects — if you're not three years old.

Meanwhile, Gil's 26-year-old brother (Hulse) comes breezing into town with a half-black illegitimate son in tow and a contract on his head for unpaid gambling debts.

Though Gil is criticized by his relatives, he is the one his nieces and nephews look up to and who is asked for advice by his siblings — and even his father.

Choices and commitment

Parenthood has been criticized by some for ending with a "baby boom." Three of the four pregnancies at the movie's end are initially "unwanted." The abortion issue surfaces, but not in a way that pleases pro-choice people. (Gil and Karen find out she is pregnant with their fourth child just after Gil has quit a high-pressure job that requires a commitment level that he reserves for Karen and their children. Gil thinks about abortion but Karen won't even consider it. Later, he is glad they didn't take that "option.") It seems strange that pro-choice people would criticize the film here, because it is Karen who initiates the decision. Her choice is not to consider abortion, while at the same time she is concerned about her husband's feelings in the matter — apparently the wrong attitude.

The driving force behind this film is not Christian, but it is based on Ron Howard's obviously strong sense of Judeo-Christian morality. There is sympathy for the mixed-up teenagers, the sister's fragile self-esteem, the addictive gambler, the irresponsible father. But such lives are not what they should be, the film admits. It's view is that a trusting marriage and caring, affectionate relationships between all family members will prevent that kind of human damage. And children are not creatures to be plunked in front of a TV set, but potentially delightful, creative beings who need parents committed to their development.

Every now and then, *Parenthood* relies on cheap visual gimmicks and calculated one-liners. But more often its humour and poignancy grow out of painful, growth-inducing situations — much like in life in the real world.

Why don't you take the rest of the day off?

For the time being...

Adrian Peetoom

On a Sunday morning some weeks ago our minister preached a mighty fine sermon. He explained the scriptures very well, not easy with a tough passage full of perplexing exegetical pitfalls. While respecting tradition, he also showed how it must never rule the Word, and thereby become an idol. And he put Jesus Christ so central that the pew-sitters could not help but see him as the centre of their lives, and themselves as most fortunate for being touched by his grace. It was a sermon that begged for an all-day resonance in the rest of that day's private and collective meditations, and also in that evening's forthcoming second service.

My neighbour across the road sensed that. He had spotted me in the front yard as he swung his car into his own driveway from an after-church visit. He jumped out and ran down his own driveway, saying as soon as he presumed me to be within earshot: "Wasn't that a terrific sermon?" And as soon as I nodded my assent, he burst out, "Someone should have said to the minister, 'That was terrific. Why don't you take the rest of the day off?'"

I must admit I giggled at the prospect, while immediately thinking, "And why not?" I asked my neighbour, "You don't mean, let's cancel the second service; so what would we do tonight?" And his answer came back as quick and as sure as Syrt Wolter's opinions: "We'd just get together to sing a lot and some of us could offer small meditations and responses to the sermon."

So why don't we do just that? If I had my way we would quit punishing our preachers by having them make two sermons each week after each week. I would demand one top job each Sunday instead of two (often) mediocre ones. I would begin to get pew-sitters used to the idea that the morning sermon ought to be treated as a hefty spiritual meal, sufficient as food for energetic evening responses of songs and spoken words, of prayers and also meditative silences (which take more energy than you might think).

Freedom from tradition?

Now I realize that no congregation could make such a decision and have it be implemented perfectly in a short time. I'm afraid that the two-sermons-each-Sunday-come-what-may tradition is just too strong among all of us who come from a Dutch Calvinist tradition.

Mind you, the evening services are getting emptier all the time, a sure sign that, in the end, people will always vote with their feet (and seat) what they feel in their hearts. And it seems to me that more and more ministers find organizational jobs which take them away from having to make sermons and the other tough demands of congregations. And I'd really like to hear from the wives of ministers about all this, too.

The whole episode made me think of that famous children's story "The Emperor's New Clothes," in which a whole empire could not free itself from its own traditions. I mused a bit that my neighbour's spontaneous outburst was like that of the innocent child in the story who would not be fooled and said, "But the emperor has no clothes," and thereby changed the realm forever. I, for one, hope so.

Adrian Peetoom is an educational consultant and writer who lives in Chatham, Ont.

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Church

Marian Van Til, page editor

Communal effort builds Community Church

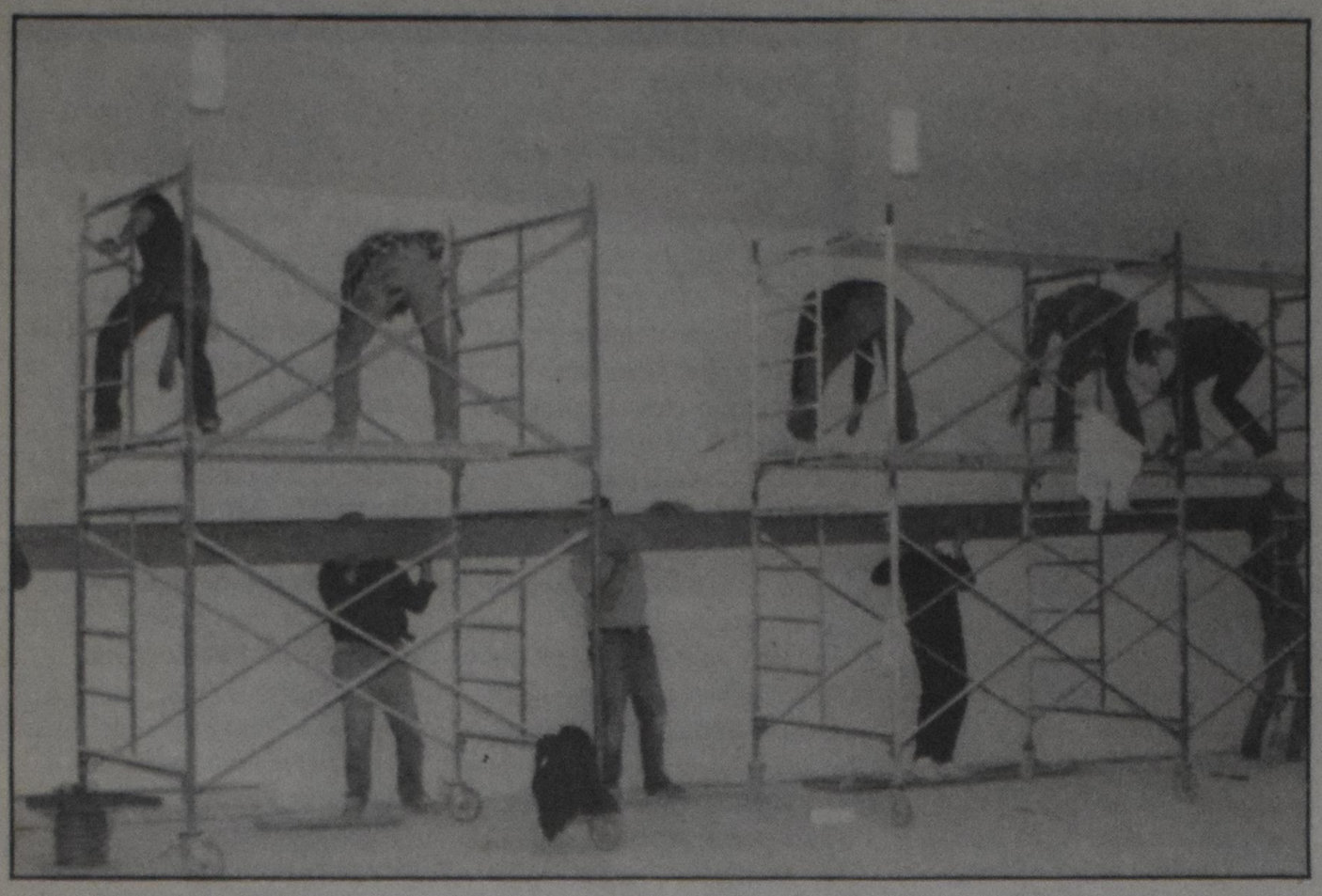

Photo: Alice Suurdt

Bending and stretching "in community" to get the job done.

Marian Van Til
from a report by Lilly Hoftyzer

FRANKFORD, Ont. — It was evident right from the start that Frankford's Community Christian Reformed Church is aptly named. Not only does the church focus its ministry on its surrounding community, but it was built through an extraordinary "community" effort from its members.

During its initial year, 1985, the fledgling church was an "extension" of the Ebenezer CRC in Trenton, Ont., meeting in the former home of the Frankford Free Methodist Church. But within a year that building had become too small. So the 33-family congregation decided it needed a larger, permanent home.

Within another year — by the fall of 1987 — a building project commenced after 2-⅓ acres of land overlooking the Trent River had been bought. (Six months earlier, the congregation had welcomed its first permanent pastor, Russell Graff.)

These days, homes don't come cheap, and churches less so: this one would cost $408,000, the congregation's architect estimated. That's when Community's "communal effort" showed itself in ernest.

Thrifty do-it-yourselfers

Several professional home builders who are members of the church contracted for the job, but 90 per cent of the labour came from church-member volunteers. The day after the Aug. 13, 1988, ground-breaking ceremony, they got right to work.

Member Marie-Ann Lammers drew up a duty roster and for the next eight months made sure that there were enough volunteers at the site each day. She also co-ordinated the constant flow of soup, sandwiches and casseroles for daily lunches and snacks. John and Jean Suurdt brought coffee twice a day during all those months. (John is Community's oldest member.)

After the last hammer had been put away, the total project cost "just" $280,000, including the land. Half of that money had already come in from a membership that now consisted of 42 families.

Since the church's dedication on May 31, 1989, 25 children have been born. Church women operate a community thrift store, proceeds from which go to the building fund. Other members are involved in Calvinettes, Cadets, choir, cell groups, and community outreach programs such as Men's Life, Coffee Break and vacation Bible school. One young person was a "SWIMmer" (Summer Workshop in Missions) in northern Ontario. Twenty members actively participate in the local Right to Life chapter.

Church member Lilly Hoftyzer says, "Looking back over the past five years, it is quite evident, despite our initial fears and misgivings, that we have been blest mightily — so much more than we could have envisioned."

New radio station will reach China

ORANGE, Calif. (EP) — A new mega-radio station which will beam a strong signal across all of China and much of Asia will be completed by September 22, "giving the winds another mighty voice for the gospel," said George Otis, president of the California-based High Adventure Ministries.

"Seven million watts of effective radiated power will enable the station's signal to reach every square inch of China and much of Asia," said Otis.

Live broadcasts will begin when the switch is thrown by remote control from High Adventure's world headquarters in Northridge, California. "We expect, under God, to play a role in re-igniting a revolution of love, stronger than any government can resist, through the power of the Holy Spirit," said Otis.

Governor Joseph Ada of Guam and other local officials will be present at High Adventure Broadcasting's facility on Guam to participate in the internationally broadcast opening ceremonies. Special congratulatory remarks from U.S. President George Bush and former president Ronald Reagan will be read.

Lutheran cleric elected to Hungarian parliament

Janice Broun

KIRKCUDBRIGHT, Scotland (NNI) — In elections held on July 22, a Lutheran pastor became the first opposition candidate in 40 years to win a seat in Hungary's parliament, according to a report by the Associated Press.

Gabor Roszik, 35, who was supported by a local coalition of Hungary's three strongest democratic opposition groups — the Hungarian Democratic Forum, the League of Free Democrats and a radical youth organization known as FIDESZ — won against Communist Party candidate Laszlo Koeresfoei with 69 per cent of the vote.

As a member of the Lutheran Church, Roszik's win is significant because his constituency represents only 3.3 per cent of the country's population or approximately 350,000 members, representing the smallest of Hungary's three major Christian groups. Following World War I, boundary changes resulted in the loss of 706 out of 1,100 congregations, yet Lutherans continued to occupy a high profile in Hungarian life, proportionately more so than the Reformed Church which has almost two million baptized members.

Low turnout

Although the elections are the first since 1947 to offer a genuine alternative between party candidates and those nominated by independent opposition groups, voter turnout in some regions was so low — under 50 per cent — that elections there will be rescheduled.

In another development, the Christian Democratic People's Party was revived at a congress on June 23, with the attendance of former party leaders who were forced out by the Communists in 1949. The party is essentially Catholic — its political program based on church teachings — but it is seeking to broaden its representation to include Hungarians of other denominations. The extent of its appeal is not known, but its clear moral program could appeal to voters who perceive a moral vacuum in public life, according to Keston News Service.

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Pope John Paul praises Solidarity leaders, requests passage to Lebanon

SANTIAGO DE COMPOSTELA, Spain (EP) — During a trip to Spain recently, Pope John Paul praised the efforts of Solidarity leaders in Poland, the land of his birth, for a Solidarity-led government.

"All that has been done is very important, a step forward," he said during this, his third, trip to Spain.

The occasion of the Pope's visit to Spain was the fourth Vatican-sponsored World Youth Day, which brought 300,000 from 55 countries to Santiago de Compostela, one of the three most important pilgrimage sites in the history of the church. In the early 9th century, what was believed to be the tomb of the apostle James was discovered in the city. A shrine was built on the site and the city became one of the most famous places of medieval Christian pilgrimage.

The Pope walked the final 100 yards of the 500-mile Way of St. James from the Pyrenees of Santiago, wearing a traditional brown pilgrim's mantle over his white robes.

While in Spain, the Pope also indicated that he might go to Lebanon soon on a "mission of peace." Lebanese authorities have not yet responded to his request to visit the country, which is devastated by civil war. However, "a certain interest has been shown," the Pope told reporters, but would not elaborate.

Actor to portray 18th century revivalist at Stratford

As presented by Roger Nelson
Written by Brad L. Smith

Marian Van Til
from a play committee report

STRATFORD, Ont. — "Roger Nelson brings John Wesley to vibrant life!" exclaimed actress Ann B. David (TV's "Brady Bunch") after seeing *The Man from Aldersgate,* a one-man play about John Wesley, the 18th century English evangelist and Reformer.

In the 75-minute play, which was written for Nelson, the actor (in costume and powered wig) portrays Wesley at age 70. The monologue, taken mostly from Wesley's journals, "communicates the Reformer's joys, sorrows, triumphs and good humour as he defied mobs, met human needs and won thousands for the Kingdom of God," say the plays producers. Imaginary fellow players, an invisible horse and Wesley's rather dim companion, Michael, also figure into the portrayal.

Wesley arose as a revivalist at a time when England desperately needed reformation. The aristocracy and gentry lived in astounding luxury and had total political and social control. The poor, as a result, lived in squalor and had few rights. There was no significant help for them from the government — or the church — at any level. At least 200 offences were punishable by death.

God saw the need

"In response to this need," say the play's producers, "God raised up a man, John Wesley, and through him a Christian renewal, Methodism." Wesley preached "to the most degraded of men and women," not only of other-worldly salvation, but of redemption in *this* world. He traveled 250,000 miles on horseback around Great Britain, preaching 42,000 sermons with his urgent message.

Actor Roger Nelson, who lives in Pasadena, Calif., has brought *The Man from Aldersgate* literally around the world: to 27 countries, including Kuwait, India, Egypt and 25 performances in Australia; and to cities such as Athens, Abu Dhabi, Dublin, Heidelberg, Paris, Wesley's own chapel in London — and even Nazareth. Nelson is also a film actor and a veteran of the New York stage, starring in the plays *The Prime of Miss Jean Brodie, The Three Sisters, West Side Story* and numerous others.

The Man from Aldersgate is being brought to the Stratford Festival Theatre on October 2 by a group of Stratford-area Christians and by Networkers, a local interdenominational pastors' fellowship. The eight-dollar tickets are available at Christian bookstores in Stratford, Kitchener-Waterloo, Cambridge and London and many other retail outlets. Tickets and additional information can also be obtained by calling (519) 273-3388 or 271-2655.

Pastoral letter

Leonard Schalkwyk

Covenant keepers and covenant breakers

It is late in the evening and I have just finished reading a very interesting manuscript of a book which will be published any day now.

It is remarkable in that it deals with only 13 chapters in the last part of the Bible book of Genesis. Those chapters describe the life of Joseph from age 17 to age 110.

And yet the theme is not Joseph, but God's covenant. The writer of this study book must have absorbed deeply each chapter in his mind and spirit, for he characterizes each one with an aspect of the covenant. This is so interesting, I'll list them for you: Covenant Misery, Covenant Shame, Covenant Crises, Covenant Hope, Covenant Politics, Covenant Humility, Covenant Reconciliation, Covenant Testing, Covenant Progress, Covenant Unity, Covenant Identity, Covenant Reward, Covenant prophecies, Covenant Future.

The one term which is not mentioned is Covenant Mediator; yet, he is the one who stands out in this Bible study. It is truly Christ-centred.

While reading it, I saw the picture of Jesus on almost every page; also where silently the covenant line moves from Jacob-Joseph to Judah. Joseph is in his humiliation and exaltation, a type of Christ, of course. But for me, the climax came in Genesis 44, where Judah offers himself as a ransom for Benjamin. Indeed the writer says that in this scene, Judah becomes the photograph of Jesus. And from the tribe of Judah, Jesus was born.

The writer of the book sprinkles his studies with very responsible applications to Christians facing the 21st century. He touches upon many issues of our days and our society.

It is fascinating to see how Jacob and his family move from covenant breakers to covenant keepers. There is a spiritual change. The writer looks behind the mere facts to the spiritual significance and he shows the origin of the motivation of actions. And in it is God's guidance, because he is Supreme Covenant Keeper.

The faith of Jacob is in full bloom when on his death-bed he makes his sons promise to bury him in the Promised Land. And they obey in faith.

Also Joseph's faith is in full bloom when at his death he directs that, when God will lead them out, they must take his bones along, away from Egypt.

After all the happenings in Egypt, Joseph is still in the covenant and God keeps his people in Goshen as a separate people.

I found the insights in this book touching and can recommend it for personal use or as a study guide in societies. A separate question guide can be ordered.

The title of this study guide is: *God Meant It for Good: The Church and the Covenant Today.* The author is Rev. Ted Hoogsteen (Burlington, Ont.: Welch Publications).

May all of us become better Covenant Keepers until we arrive in the Promised Land. Because Jesus gave himself a ransom, to save our life, eternally.

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ont.

World Vision and CIDA help stave off starvation in Sudan

MISSISSAUGA, Ont. (WVC) — World Vision Canada announced that it has received approval for a $584,000 government grant which will enable the Canadian International Development Agency (CIDA) to truch tons of food into southern Sudan to feed thousands of people facing starvation.

"This funding comes at a critical time," says World Vision Vice President Linda Tripp, who visited southern Sudan recently. "To date, the seasonal rains have been lighter than usual, which is somewhat of a mixed blessing. Although lack of rain has made transporting food aid easier, it has caused even the meagre crops the people did plant to fail. Current food supplies will only last another month or two."

Feeding the 78,000

The grant from CIDA, a Christian agency, will help prevent 78,000 people camped around the towns of Kapoeta and Torit from starving, says Tripp. The funds will be used to transport food from Kenya into Sudan. World Vision plans to trade $800,000 worth of Canadian wheat for an estimated 1,500 tons of beans and maize now stored in Kenya. The agency will use the services of the Winnipeg-based Canadian Foodgrains Bank to arrange the swap for this project.

World Vision President Don Scott says the government coup in Sudan on June 30 has not directly affected the agency's work. However, he hopes the unilateral ceasefire decreed by General Omar Hassan Bashir, leader of the military junta, will be a step toward ending the six-year civil war with the Sudan People's Liberation Army. "Our prayer is that peace will come soon. Peace is the only hope of ending the starvation and suffering in Sudan."

In additiont to this grant, World Vision will spend a total of $5.3 million this year on relief supplies for Sudan. The organization has funded relief and development projects in the country since 1972.

World Vision is Christian-humanitarian relief and development agency funding more than 5,000 projects in over 70 countries.

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I can't hear you when you're talking so loud

Rock & roll: **response and evaluation**

John W. Worst

'Turn that junk off,' 'keep on rockin',' or ...?

The boom box is on 10 hours day. Five radios are constantly blaring something or other. Every afternoon around 3:30 the television lights up, the kids tune in, and the sights and sounds of this media marvel hold forth until near midnight. Perhaps this scenario appears a bit extreme, but it is not untypical of so many North American households. Electronic media govern our leisure time and dictate to a large extent how we see and hear the world. Walkman radios and tape players ensure that we can take our music anywhere we go, and sophisticated hi-tech electronic wizardry make the sights and sounds of popular culture ever more brilliant, loud and utterly compelling. Using popular music as a model, I will attempt to explain several responses to popular culture and lay out some guidelines for evaluating such.

There are essentially four responses to certain kinds of popular music, such as rock & roll and its derivatives.

1. Separation

Some have condemned rock music out of hand and separated themselves completely from it because there seems to be so much bad stuff and it's so loud and the messages are immoral and the stars flout everything moral, decent, civil and righteous. Still others reject any pop music which is loud, pulsating and rhythmic as inherently evil and therefore completely unsuitable for the holy ears of any good Christian.

2. Acceptance

This is the response of much of the recording industry. It's a response based almost entirely on market forces. Following an initial fear and loathing by the industry, a new genre like thrash metal with its apparent occultic trappings is co-opted, made somewhat mellower and generally homogenized.

This is the response of the cultural relativist who maintains that if this new sound, this style, this form of pop music is new and different and outrageous, it must be OK and all it needs is some clever packaging and marketing to stimulate the wallets of young consumers and make the company some money.

3. Adaptation

Still others, primarily in various Christian youth ministry positions, have favoured alternative Christian music using the identical technology, stage effects and styles of corresponding secular music.

The Contemporary Christian Music industry has constructed elaborate parallel forms and forums *by* Christians *for* (generally) Christians. They have adapted current "secular" pop music styles to their purposes by substituting Christian-sounding or religious words. There are Christian metal, speed and thrash bands; Christian rap, soul, punk and folk singers. The Christian popular music fan doesn't ever have to listen to that secular stuff any more!

4. Exploration

A more thoughtful and, I believe, Reformed response is one in which people try to explore carefully the pop music landscape to find out what the music is actually communicating. Maybe there are other messages than the literal interpretation, the obvious message; maybe the music beneath and around the strident rhetoric or the outrageous posturing is a bitter protest against something very wrong; maybe behind the sneer and the anger there is hopelessness and despair because of injustice and rejection. (Of course in some cases, behind all the noise and glitter and rhetoric there may be just plain filth!)

This is the response of those adults who are willing to listen to the music and attend the occasional concert and talk unpatronizingly with their young people. It's the response of those who want to find out about North American civilization, what its values are, what its youth are thinking about, how they communicate and what the music really means.

How does one *begin* to evaluate the rock music phenomenon, that "pulse of the pop culture" which revels in contradiction, defies thoughtful analysis, and celebrates the sensational? In this pop cultural milieu where personal likes and dislikes loom inordinately large and where matters of individual taste bloom into cosmic significance, making value judgments can be dangerously presumptuous.

One person's love is another's loathing; one person's passion is another's poison. Perhaps the best one can hope to accomplish is to offer some guidelines for making reasonable decisions about electronic media consumption and popular art.

There are two general sets of guidelines which will allow people young and old to intelligently explore the cultural landscape and carefully search for meaning in the artifacts of popular culture. Again using rock & roll as a model, we can evaluate it structurally and functionally, or by what it *is* and by what it *does*.

Structure: sights and sounds

Rock music is a complex totality of simple elements, techniques, forms, harmonies, conventions, etc. If the music is to be evaluated structurally, then these structural materials should be good ones, well-organized and imaginatively used. Melody, harmony, rhythm, dynamics (loudness/softness) and instrumentation should demonstrate some flair, style, originality, attention to detail and subtleties which will continue to provide listening pleasure and have meaning for years to come.

The song should avoid clichés while employing very familiar materials. The continued popularity of the Beatles' music is attributable in no small part to the high quality of the structural elements enumerated above. The Beatles employed familiar structural materials but didn't trivialize them. One has only to recall such imaginative instrumental touches as the use of the string quartet in "Yesterday," the bass harmonica and soprano recorder in "The Fool on the Hill," the trumpet trio in "Strawberry Fields"; or the fresh harmonies in "Eleanor Rigby" and "Michelle"; or the many simple and plaintive tunes which fill their repertoire.

Furthermore, the song should be competently performed and carefully recorded. In pop music, especially in rock & roll, the song *is* the performance. True, one may prefer the cover version over the original, for example; but there is no clear separation between composition and performance in pop music. Often, pop songs are written or composed right in the recording studio by the band and the engineers acting as a kind of committee, while the piece is being put on tape. Successive live performances of it are all different as the song continues to "be composed."

The live show — the spectacle — should be choreographed, lighted, costumed and staged as a unit, as a totality, and not as simply an unco-ordinated mélange of razzle dazzle. One thinks of the Michael Jackson tours of recent years — the careful planning and the high expense of *the show*. An essential aspect of the Michael Jackson extravaganzas was his superb dancing, integrated into the music, complementing and interacting with the other structural elements of the performance. Michael Jackson's shows were theatrical events, not simply rock concerts. Jackson and his producers effectively exploited the theatrical components of rock music.

Function: uses and purposes

Rock music works differently for different people; it means various things and its messages are delivered and received at various levels of depth and understanding. Function is a very subjective criterion for determining worth and value; nevertheless, there are certain guidelines which the consumer may follow in deciding what is functionally good or bad.

The music and lyrics should honestly reflect, as in a mirror, some emotional, social, moral, spiritual, political or environmental issue and not be superficial, simplistic or shallow. They should enlarge the listener's vision of human life and culture. They, of course, can be either confrontational or mystical in tone, direct or obscure in reference, but there must be the ring of truth in them. This applies to secular as well as Christian music.

Intelligibility of lyrics, however, is not much of an issue at this point because what is intelligible to one listener may not be so to another. It depends on familiarity with the singer's other works, presence of the printed text on the record jacket, the listener's own hearing ability, or in the case of a live performance, the position of the listener in the hall. Furthermore, the text is but one part of the whole communication/entertainment package and is often irrelevant to the whole technological spectacle.

The music should offer solid and valuable guidance (as a mentor may do) along the path of adolescence, warning of dangers, connecting the present to the wisdom of the past. The music should also provide (as a map does) accurate information for young people as they grope through the cultural chaos of the time.

The heavy metal band *Guns 'n Roses*, for example, is generally not to be regarded as a healthy mentor and should not be considered an accurate map: they glorify sex, power, machismo and anti-social behaviour; however, they act as a good mirror of contemporary mores and should be so understood. The music of the Beatles remains popular among children of the '80s because as mirror, mentor and map, most of it is honest and true and continues to provide meaning for its listeners.

Reliable mentor, accurate map?

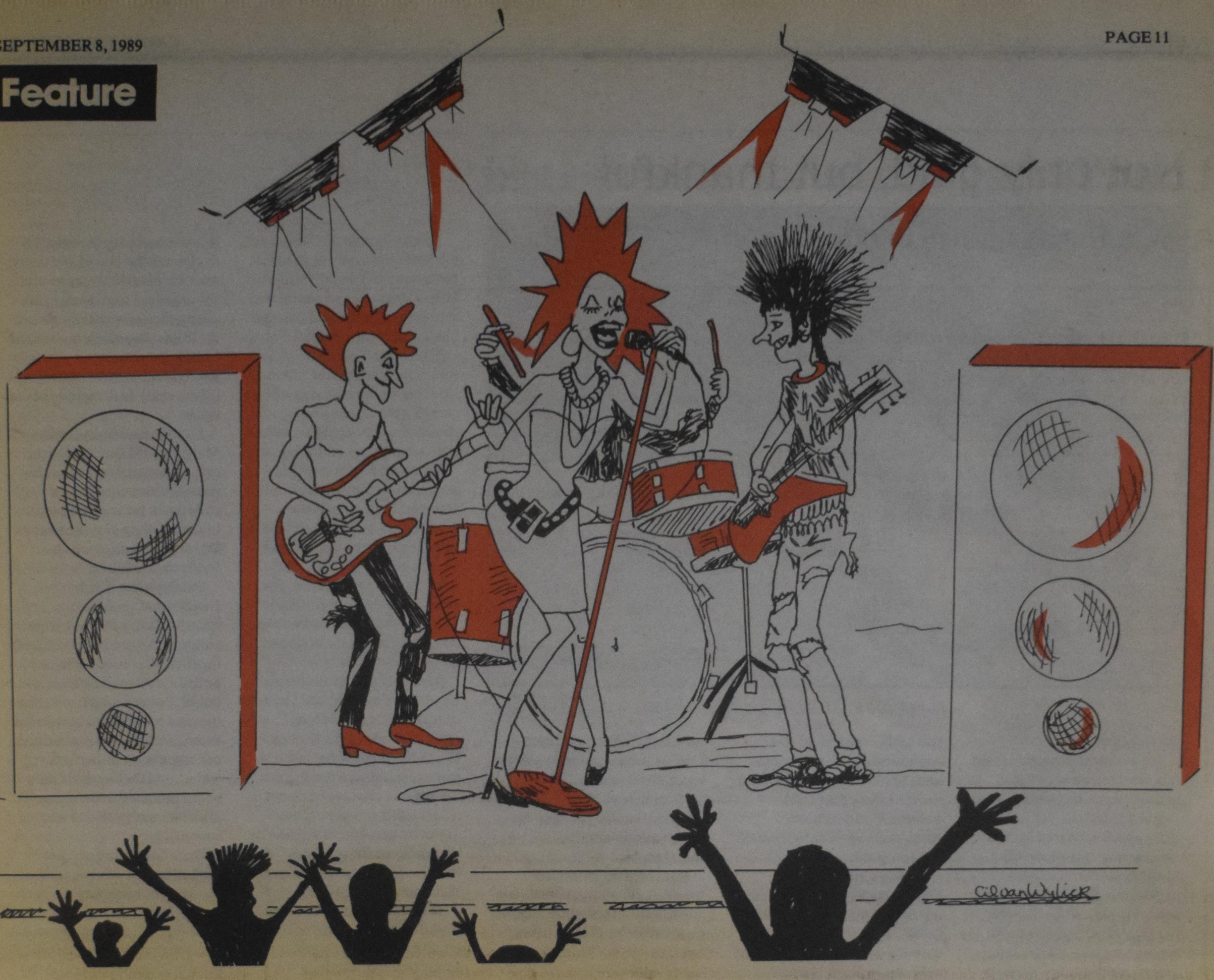
It is in its capacity as mentor and map that rock music has been and should remain a matter of great parental concern; for among far too many North American teens, traditional mapping and mentoring agencies such as parents, home, church, school have either abdicated their responsibilities or have simply become irrelevant.

Parents must re-establish their God-ordained role as primary mentors and maps for their young people. In the Christian home, rock & roll at its best can reinforce a healthy, realistic vision of the world; but left uncriticized and unsupervised, it can promote all sorts of anti-social and anti-Christian behaviour. Sometimes the mentor misguides and the map is a forgery.

Rock's structure and function, each separately and both together, communicate magically and mysteriously various meanings and messages. What those messages are, how they are delivered and how they are received are part of the evaluative process. The music, after all, should bring some delight, instil a sense of gratitude, impart a measure of satisfaction, be genuinely entertaining. Does not the music of Bruce Springsteen convey a sense of shared delight? Isn't there rollicking good humour in many of the songs on Christian rocker Larry Norman's album, *Home at Last?*

The music should also contribute to the listener's psychological well-being, intellectual growth, spiritual life and the development of community. A steady diet of

Feature



heavy metal, thrash metal or hard-core punk with their frequently nihilistic self-indulgence can be very depressing to the individual listener and divisive to the formation of community.

On the other hand, there is an odd sort of communality and shared excitement at most heavy metal performances: an ennervating, stimulating celebration of youth, life and sexuality.

Furthermore, the music should arouse and provoke changes in attitudes and action, as does the music of Tracy Chapman or Lou Reed or Bruce Cockburn. It should provide keen insight into social and economic problems North Americans of every race and creed need to confront. It should transport the listener into its world, allowing participation in the song's story as does, for example, the 1975 hit song "The Wreck of the Edmund Fitzgerald." That song is sung so plaintively and simply by Gordon Lightfoot that it takes the listener almost on board the ill-fated Great Lakes freighter.

Existential art

The fact that rock music has a short shelf-life (the continuing popularity of the Beatles and the durability of the Grateful Dead notwithstanding) and is composed "for the moment," raises some problems at this point.

Are durability and longevity important criteria? If so, then no one can make any judgments about any art until that art has been around for, say 5, 10 or 20 years. Durability has never been the intention of any rock song writer or promoter. Rock is a celebration of the "eternal now," an almost purely existential art and should not be judged as anything more. How well does it capture an existing mood? How well does it express a current feeling? How accurately does it reflect a popular attitude? How is it put together? These are the important questions, not how long has it been around or how long will it last.

Success = 'good'-ness?

Finally, we must put popularity and commercial success into the equation. Is a work of popular art good because it is popular and commercially successful or is it popular and successful because of some inherent "good"-ness?

Both, really. Say a pop music album (hypothetical) hits the airwaves and record stores. It's the latest effort by a longtime favourite hit-maker/rock star known for his wild and imaginative guitar licks, daring harmonic excursions and high-tech production. The advance promo glorifies him as "at the peak of his creative powers."

The album begins to sell well and receives wider and wider air play. The accompanying title song video is a dazzling technical display of the cameraperson's art and the national tour is an absolutely stunning theatrical *tour de force*. People everywhere are going bonkers over the music — singing in their cars, dancing at the concerts — and it racks up a tidy profit for everyone concerned.

How does one really evaluate its worth? Its ultimate "good"-ness? Structurally, the album is a carefully crafted, integrated collection — thematically united and technically brilliant. The travelling show is also innovative, exciting and technically well-conceived and executed. And this is good. Functionally the music brings smiles, singing and dancing to countless ordinary, often harrassed, citizens/consumers. The performers on tour interact with their audience to create a spine-tingling, almost spiritual atmosphere in which the message of hope is loud and clear and where "community" and "commitment" take on new meaning. And this is good.

The commercial success of the album, the video and the tour have paid off handsomely for the thousands of employees at all levels and has enlarged the coffers of the production company, allowing them to underwrite some struggling new groups and take some artistic and financial risks. And this, too, is good.

But say the album doesn't sell, and the yeoman efforts to construct a good show and a carefully crafted video and promote a tour do not produce the expected audiences. It may structurally be a good product but the entire project bombs because it doesn't capture the public's fancy; it doesn't touch them with any urgency, it doesn't "reach them where they live," it has little or no meaning for most people. And of course, the production company loses money. Functionally the album is a bad product.

Spirit-guided evaluation

All this evaluation may seem overwhelming, and of course, no pop or rock song could possibly measure high in all these areas. And certainly, because rock & roll communicates on several different levels and is received differently by different people, it obviously cannot have the same meaning for everyone. Furthermore, listening to rock and other forms of pop music is no mere leisure time exercise in aesthetic contemplation; the music carries great meaning for young people, more than adults think or care to admit.

Participants in a Calvin-College-sponsored youth media survey revealed that they had thought, at least somewhat, about meaning and why a particular song was good. Invariably they used structural and functional criteria in arriving at their choices.

Comments such as: "I listen to this because it relaxes me" or "It makes me feel good" are really functional criteria applied in the evaluation of a song. Comments such as: "I like the sound of the voice" or "The bass lays down a nice beat" or "I thought their light show was fantastic" are in effect structural criteria. The responses presented no considered or astutely articulated criteria, but they were valid nevertheless, for they dealt with the structure — the forms, content, techniques and conventions of rock music; and the function — how the music fit into young people's lives and what meaning it held for them.

Evaluation is not merely the cold, detached application of a checklist of structural and functional criteria, however.

Evaluation is the establishment of a Christ-like way of seeing the world in all its diversity. It is the development of a critical, Spirit-guided attitude toward popular art and music to see if it is real and truthful, to see if it helps or hinders our understanding of the world, our walk with God and our work in his Kingdom.

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Not only glad, but thankful

Photo: courtesy Ron Rupke

Ron and Margaret Rupke with their children (l-r) David, Paul, Sharon, Roxanne, James.

Ron Rupke

We did not tell the *Free Press* reporter that we were "glad" to be alive; we said "thankful." Thankful to God. Yet, in the story which appeared in that London paper the following Monday (see box on these pages), our would-be rescuers at the Port Burwell volunteer fire fighters are credited with a dramatic rescue, while God gets no mention. We'd like to set the record straight.

We went to Port Burwell beach that Friday just before the August civic holiday to visit friends and to swim in Lake Erie. After a late breakfast en route, and a happy reunion over coffee at our friends' campsite, the kids pressed us into a trip to the beach at about noon.

Although the air was hot and humid, there was a strong breeze off the lake and sandy white-tipped waves created an ever-changing shoreline. The feel of the warm wind, the sound and sight of the waves, and the overcast sky which did not quite hide the bright noonday sun overhead, combined to give me a sense of exhilaration.

Our two little ones were content to play in the sand just out of reach of the waves while the three older ones plunged in to enjoy the surf. Margaret, my wife, urged me to keep the kids together and not let them go in over waist level. I gladly joined them.

I can't come back

For a few minutes we played together in the rolling lake, jumping up to meet each wave. The foaming water left sandy streaks on our teenage girls' arms, and on 10-year-old David's face. With difficulty I kept David from diving into an oncoming wave, only to watch Roxanne do that very thing a minute later. The water carried her away from us, and by the time she stood up she was six or seven metres away.

"Come back here!" I yelled, irritated that she had ignored my instructions to stay together.

She faced us, struggled briefly in the water, bobbed in a wave, and landed a little farther away. A look of fear crossed her face. "I can't come back!" she screamed.

I ran through the water and put my arm around Roxanne's shoulders. The water was deeper here, I noticed as a wave surged up around my shoulders. There was also something else here — a kind of backward, underwater wave, pulling us out into the lake. With all the strength in my legs, I pulled forward. Another wave came, we bobbed up, and landed back farther back and to my right. I struggled some more, and urged Roxanne to swim on top of the waves. She tried briefly, then screamed at me, "I can't swim, I'm too tired." She paused briefly, then asked, "Can't you pull me in?"

I said we were caught in an undertow and she cried out, "Are we going to die?" I answered that we should ask God to save us from the waves, and then addressed a short prayer aloud to God.

My time to die?

We seemed to be going in deeper as we struggled, and the waves were higher. I tried to anchor both feet in the sand to avoid going in deeper, but we bobbed upward in the waves, which were now crashing over our heads. Off to my left I noticed a man and a young boy struggling in the waves. They seemed to be going out deeper at a faster rate than we were. Almost straight ahead of me, I could see my daughter Sharon standing atop a picnic table on the beach with several smaller children.

I began to wonder if this was my time to die and began to yell out as loud as I could, "Help! Help!" Roxanne joined in, and a moment later I heard the man I had seen earlier calling "Help! Help!" from somewhere behind me. Looking backwards, I saw him carrying the boy on his shoulders. Obviously we were not the only ones in trouble ....

From our position in the water, it was impossible to tell whether the people on the beach could hear our cries for help. Even if they did hear our calls, it was hard to imagine what they could do for us. By now the waves were coming in well over our heads and we were struggling to catch a breath of air between waves.

Suddenly a particularly big wave swept over us, and I let go of Roxanne's shoulder as I struggled to keep my footing. When I looked for her again, I saw her standing a few metres behind me, about to be swept under another wave. "Dear Jesus," I prayed, "You calmed the wind and the seas when you lived on earth, you can calm this water and save our lives."

Gradually the waves seemed to shift direction then, so that I could hold my footing on the sandy bottom. My daughter came sweeping back to me in the water. With a look of amazement she asked me, "What happened?" Without answering, I put my arm around her shoulders again and started for shore. The underwater wave still tugged at our legs, but it was not so strong now, and we were able to pull away towards the beach.

We made good progress. As we walked through the shallow knee-deep water close to shore, I once again spoke out loud to God, joyfully thanking him for delivering us and sparing our lives. Out of the water now, we ran over to the picnic table to join the others and grab our towels.

My daughter Sharon was standing atop the table, sobbing uncontrollably. Seated around her were several dejected looking children, ours, and some I did not recognize. "Don't cry," I said, "We're here, safe and well."

"David's still in there," she sobbed, "and that man who went in with him."

Until that moment I had not realized that the boy with the man in the waves was my own son. While I was still absorbing this shock, I heard a siren, and turned to watch a fire truck pull into the parking lot behind us. Some young men came running onto the beach with a life ring and a long rope. Several of them dashed into the waves in the general direction of the man still visible far out in the waves. Margaret came running down the boardwalk and explained that she had gone for help. I explained that David and the man were still in the water and she urged me to go back to the change house with the girls and the little ones. While we headed back to get our clothes, firefighters and a crowd of others came dashing toward the water.

I settled the family, minus Margaret and David, into the car, making sure everyone had on a dry shirt, then led my children in yet another prayer to God, asking him to preserve David and the man who was trying to rescue him.

Shortly after that we saw David running along the boardwalk toward us, his body pale and streaked with sand, his face lit up in a broad grin. As I pulled a shirt over his head, he bubbled over with a story about the man who carried him on his shoulders and then pushed him off, about swimming in the waves, and then another man with a moustache who came after him and pulled him to shore.

Dry and happy now, we walked back to the beach to watch what was going on there. Ambulances arrived. The man I had seen out in the water was lying on the beach gasping for breath. There were men on the beach holding onto a rope, and others far out in the water. The ambulance attendants placed the man on the beach on a stretcher, and a police officer on the scene insisted that Roxanne and David should be taken to the hospital as well. I let them go, promising to pick them up later at the Tillsonburg hospital. We stayed on the beach for a few moments to watch the men come in on the life rope. Next, I delivered Margaret and the children to our friends' campsite and went on to the hospital.

Story pieced together

From conversations with various people at the hospital, and with newspaper reporters who called from St. Thomas and London in the next few days, we pieced together the rest of the story. Shortly after Roxanne and I got caught in the undertow, David also ran into trouble. Robert Fraser, a Brampton area man swimming nearby with his own children, noticed David's struggles and went in after him, only to get caught in the backwash himself.

At this point Sharon left the water with Mr. Fraser's children and joined Margaret on the beach. Realizing we were in trouble, Margaret ran for help, and soon found a park staff member. This young woman called other staff members, who ran along the beach calling everyone out of the water. Margaret and the

Continued on page 13 ...

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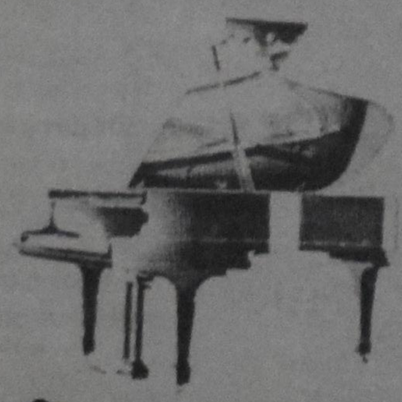

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... *continued from page 12.*

young woman then called the fire department, police and ambulance.

Mike Smith, a swimmer from farther down the beach, who was called out of the water, saw Sharon crying and waving atop the picnic table, and he went in after David and somehow swam out with him. Mr. Fraser, who held David on his shoulders above the waves until he almost drowned himself, reached a sandbar and struggled to the shore on his own. He collapsed on shore, hyperventilating, with his heart beating at three times its normal rate.

A strong swimmer

Later, when we had been in the hospital for more than an hour, a young volunteer firefighter was brought in with the same complaints as Mr. Fraser — high heart rate and rapid breathing. This 26-year-old man told me he was a strong swimmer who had lived in Port Burwell all his life and had never had any difficulty swimming in the waves. He plunged into the water ahead of the ropes and was caught in the backwash wave. "I went under a couple of times and was almost down for the third time," he told me. "I finally got out of there by jumping on the bottom to push myself forward every time a wave came over me and let the wave carry me in." Using this technique, he made it back to the firefighters who had snaked a rope into the waver.

This man refused to let me thank him for his help, since he had not rescued anyone and had barely escaped with his own life. Robert Fraser, the would-be-rescuer from Brampton, also refused to accept my gratitude, saying apologetically, "I couldn't hold on to him anymore. I was drowning." To David he said several times, "You're a strong swimmer, kid."

Simultaneous prayer

Finally there is Margaret's story of watching her family from the shore, and the terrifying moment when she realized we were in danger of drowning. What spiritual wrestling she endured through the moments of futile search for help on the beach, as she made the decision to run for help, and then as she drove to a telephone with a park staff member and waited while she called for help. How she prayed to Jesus, Lord of the wind and waves, and how she trusted us to his care after that fearful prayer.

Re-tracing those moments, we believe that we uttered the same agonized prayer just before the critical change in wave direction which allowed me and my daughter to walk out of those treacherous waves. We believe that God answered our prayers by sparing our lives, and the lives of all those who risked their safety trying to rescue us from those waves.

That's why we want to thank the Lord for his steadfast love, and to extol him in the congregation of his people (see Psalm 107:24-32).

Ron Rupke is an agent for the Christian Labour Association of Canada in Mississauga, Ont.

Story in *London Free Press* MONDAY, *August 7, 1989*

SWIMMING DANGER
Dramatic rescue on Erie

Firefighters had to save both children foundering in high waves and some of those who initially tried to save them.

By Brian Wilsdon and George Mathewson
The London Free Press

PORT BURWELL — Ron Rupke's children are glad to be alive today. So are the people who tried to rescue them. So are those who did both the children and the first wave of rescuers.

Captain Fred Shelly of the Port Burwell volunteer fire department said the Friday rescue of several people foundering in two-metre (six-foot) waves in Lake Erie off Port Burwell Provincial Park was the "worst experience our department has ever had."

The drama began when Rupke's three children, Roxanne, 14, Sharon, 13, and David, 10, who were swimming, were dragged almost 200 metres (660 feet) from shore by undertow and heavy winds. The Rupkes, from Woodbridge, were visiting the park on a day trip.

When he heard the children screaming for help, Rupke, who had been unaware of a severe weather warning, went into the water and managed to get one of his daughters back to shore.

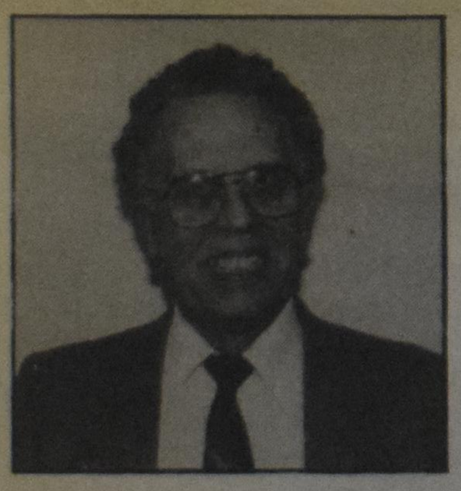
"There was an incredible drift. The waves were coming in faster, breaking over our heads."

A bystander on the beach, Robert Fraser, 36, of Brampton, also jumped in, reached David and kept him afloat on his shoulders. Then some natural resources ministry employees plunged in but couldn't get back to shore either.

When 10 Port Burwell firefighters and several volunteers arrived, they gulped air between each wave and snaked a 135-metre (450-foot) rope to the Rupkes and rescuers. Collectively, they fought their way back to the beach.

Because of the situation, several individuals, including two children and some firefighters, were treated for shock and exhaustion.

"Everyone helped each other get to the rope," park employee Reuben Epple said. "Without so many people anchoring the rope, I don't think that we all would have made it back."



In and around the workplace

The workplace: Killing field or peaceable kingdom?

Ed Vanderkloet

Is there no way out of what looks like perpetual strife between employers and employees? Must we always face newspaper headlines about walkouts in the post office, the railways, the health care sector, the construction industry? Are confrontation, strikes and picket lines inevitable? Do these things belong to the nature of things?

I don't think so for a moment, but before I launch some modest proposals, I would like to issue a warning against a few misconceptions that exert a lot of influence.

The prevailing view among leaders in labour and business is that conflict is indeed an inherent ingredient of all labour relations. The adversarial system characterizes the workplace, so the argument goes, and the interests of management and labour will never be the same. Gain for the one must by definition be loss for the other, hence conflict is baked into the cake.

The other position (found especially in some Christian circles) is a vision of the workplace that resembles the peaceable kingdom sketched for us in Isaiah 11. Just like the lion and the lamb will lie together, and a child shall play with a cobra, so the boss and his workers must be pals, and the floor sweeper will go on a picnic with the chief executive.

Conflict not built in

The problem with both positions is that they contain elements of truth. It cannot be denied that, just like a marriage relationship, a work relationship reveals different interests and conflicting views which easily lead to alienation and disputes. Yet, very few people would call a husband-wife relationship adversarial *by nature*.

Why then do we so readily label employers and employees as intrinsically hostile parties? True, marriage is rooted in love and fidelity, whereas the workplace has an economic base. That is an important difference that is sometimes overlooked. Just the same, all human relations — in marriage, church, shop, market, etc. — fall under the biblical injunction that we must love and serve God and neighbour. That's why the adversary thesis is totally unacceptable to a Christian.

It is also unrealistic because, despite the ravages of sin, most people still prefer peace (also labour peace) over relentless warfare. (Although I sometimes wonder about Beirut and the Canadian Labour Congress.)

As to the peaceable kingdom scenario, Isaiah spoke of the grand opening day of God's Kingdom when the Great Architect and Builder himself opens the gate; the prophet certainly did not have some do-it-ourselves paradise in mind. The Bible, it seems to me, is rather clear on that.

Yearning for perfection

The element of truth in the second position lies in a vision of the workplace that is restored to its original purpose, the way God intended it to be. We all yearn for it and we all must strive for it. As long as we remember the still awesome power and influence of him whom Jesus once called "the father of all lies," and "the murderer from the beginning."

The workplaces of this work world can never be the peaceable kingdom. But neither do they have to be killing fields.

If only we Christians could learn to agree on new rules for dealing with one another in the workplace. Perhaps we could then establish a Christian, social/economic counter-culture, a culture that is radically different from the one that now determines the rules of our labour relations behaviour.

Ed Vanderkloet does research for the Christian Labour Association of Canada and edits The Guide, *CLAC's monthly publication. He lives in Rexdale, Ont.*

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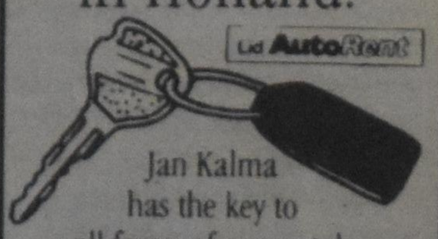

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An unbridgeable gap?

Dean McRae

For years my brother Bob and I were the closest of friends, but now that closeness is on the verge of being torn apart by theological differences. We both want so much to remain close friends, but sometimes I wonder if we are fooling ourselves. After all, we are so different.

The situation is this. I have largely adopted the beliefs and traditions of the Christian Reformed Church while Bob has gone a very different route. He explains why he left the CRC in these words: "I have forged my own path and come up with my own spiritual identity. There are just too many things about the CRC I just can't accept anymore. For example, the CRC is simply too judgmental of other religions, of gays, of anyone with different ideas about doctrine, marriage, divorce, abortion and so on. The church is obsessed with its own rigidly defined morality and too preoccupied with who is and isn't a Christian.

"The Christian Reformed Church has a black and white moral code for people who like their religion with a lot of concrete answers and as few loose ends as possible. While some people can lead happy and fruitful lives in the CRC, I cannot. I am tired of being spoon-fed its presuppositions about truth and morality. I believe that truth is so much bigger than any denomination. Furthermore, I want to serve the God *I* know, the God who is more accepting and compassionate than he is made out to be in the Christian Reformed Church."

Bob would talk this way when he felt it was time to be more "open and honest" and clear the air about our religious beliefs. But these "honesty session" did not have the desired healing effect on our relationship. Instead they made things worse. These talks just confirmed my suspicions that Bob was terribly critical of the CRC and, by association, of my own faith.

Bob did explain to me that he was merely expressing his views about the church and that I shouldn't take it personally. Not take it personally! How could I *not* take it personally? How could I *not* be hurt when issues so basic to my being were being so sharply criticized? The local church community and my friends, both very important to me, were made to appear so hollow and empty.

Defensive loyalty

Bob could not understand my loyalty towards the church. It seemed irrational to him. I wanted to ask him why it seemed strange to want to speak well of the church, to be supportive and encouraging of it. What was wrong with being an active part of the church community? I wanted to ask him, but Bob and I had covered this ground before. I knew what he would say. He would comment that I found too much of my identity in institutions and that I shouldn't be so defensive when the church was being criticized. After all, everyone has the right to voice his opinions.

It was true that Bob didn't feel very free with me when it came to talking about his beliefs. He found me "uptight" and "stiff" whenever the topic of religion came up. He was perplexed at how "forceful and dogmatic" I became. "You always seem to be jumping up to defend your orthodoxy," he once told me. He said that sometimes I talked with him as though he had "abandoned the faith."

In spite of these tense and heated debates, Bob and I would continue to get together quite often. We would play sports, joke around, talk about our marriages, houses, kids, cars and politics as if nothing had ever changed. Usually there would be such an easy-going ebb and flow to the conversation that I was sure I had made a mistake. Maybe these conflicts about spiritual things were not such a big deal after all. I was still the same old me and he was still Bob; and all our years of friendship and shared experiences were still there. That comraderie and loyalty we had, that was what friendship was all about. "Sure it is," I said to myself, "relax."

So, for a while I did relax, but not completely. I was becoming more optimistic that Bob and I would somehow always be friends, but I still felt very uncomfortable with the tension of our religious differences. I felt sure that there had to be a better way of handling this. Our disagreements seemed inevitable each time we talked about our faith and each time the tension got worse.

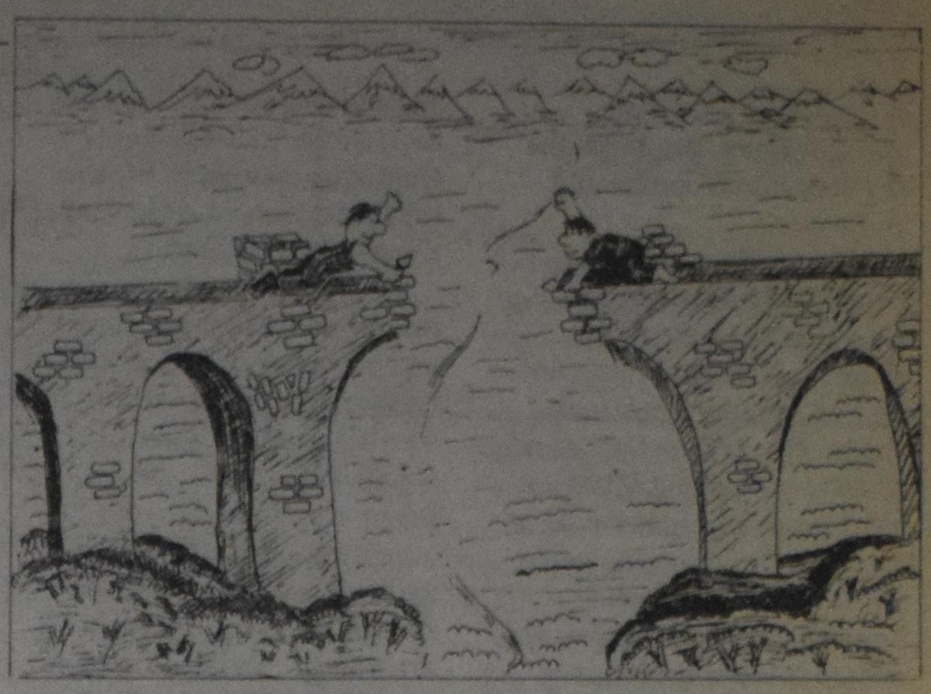
Theology mattered

I knew I had to start making changes. I had to start being honest with Bob. I had always told Bob that our disagreements on religious issues didn't matter. As long as we were both Christians, that's all that really mattered. Theological differences would not come between us; no, we were too mature for that.

But none of that was true. Theological differences *did* matter. They mattered a lot. For me it was terribly frustrating to never be able to find a common spiritual ground with Bob. It felt uncomfortable when I couldn't share anything of the spiritual side of my life. I felt that we should be able to be supportive of each other's spiritual lives, at least to some degree. It would be great to have some similar convictions on issues such as worship, prayer, evangelism and social justice. I didn't need to talk about spiritual matters that often, but when I did, I wanted to be sure that we were on a similar wavelength.

I would have to be honest with Bob about how much these differences really bothered me. Yet, it scared me to think that an honest talk might lead only to complete avoidance of the topic of religion in the future. Wouldn't avoidance of the topic be better than discussing our faith in a destructive fashion?

I knew that when this talk with Bob would take place, it would be very hard for both of us. We would finally have to admit that we were not as close as we thought we were. Our spiritual lives had drifted very far apart.



And what if we did decide that we would have to steer clear of the topic of religion, could we get used to that? Could we adjust to being less free and open with one another as we carefully avoided "the topic"? I doubted if I could make that adjustment. For me it would be like trying to stay friends with a girl with whom you had broken up. Once two people have been close, it's hard to live with anything less. It's hard to be just friends.

But I knew Bob and I would have to step out and give it a try. What alternative is there? I hope I don't wait too long before we have this talk.

Dean McRae is a member of Zion Christian Reformed Church in Ottawa, Ont.

Peter and Marja are IN

I try not to get mad and when I do, I feel guilty. After all, he helps a lot of people. He also seems to be happy doing all this. I just have this fear that one day he'll keel over and die from a heart attack like his father did. I'll be left with more memories of him rushing around than of good family times together.

Am I over-reacting?

Dear Short End of the Stick:

Actually, your husband is very good at saying No. He says it to you and your kids all the time.

It's time you did get mad. You have the right to be angry with him. He needs to hear your fears and disappointment.

He's not the only one who leaves his family with the leftovers. The Christian community places so many expectations on a core of committed "doers" that family friction and burnout is becoming a real problem.

Those chronically busy leaders in our midst should re-read the qualifications for church leadership listed in I Timothy 3. Verse 4, especially, indicates us when it says: "He must manage his own family well."

All this busy-ness is done under the guise of unselfish care-giving. Status and recognition, however, can play their part. I Timothy 3:6 warns about "conceit" and verse 7 tells us that "outsiders" are watching, too. What kind of a witness are we when our neighbours notice that we're rarely around for our families?

What should you do? Insist on your right to his time and on his children's rights to his time. Ask him to pick and choose and limit himself to one or two extra-curricular activities.

If he doesn't hear you and make the necessary changes in order to spend more time at home, submit your sons' names to the Big Brother Association. Then he can kill two birds with one stone!

Dear Feeling Generous:

Your mom sounds OK to us. She trusts you to manage your money and basically she does allow you to do with it what you want. At the same time she is giving you some parental guidance which is fine for you at age 16. Her ideas about saving are excellent. Her suggested spending limit on a gift sounds reasonable to us.

Somehow you and your friends have raised the spending limit. Why not raise your level of imagination and creativity instead?

Among your friends you probably have a best friend. Discuss a compromise with your mom that allows you to spend a bit more on her.

On the surface it may seem that you're arguing over a $10 difference. On a deeper level your mom wants you to learn that the value of friendship is not determined by the cost of the gift.

Dear P and M:

I'm writing about my husband. We're happily married and in our early '40s. We have three boys and two girls, all healthy and all living at home.

Here's our problem. My husband can't say No. He's in and out of consistory, school boards, the Big Brother association and work-related committees which sometimes meet late (he's in middle management for a large company). He's hardly ever home and our family life is suffering.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assited by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Willy Suk-Kleer, Bert Witvoet.

Dear P and M:

Here's my problem. I'm 16 years old and have a part-time job. I may keep what I earn but my mom keeps an eye on how I spend my money. She wants me to save part of it, just for the sake of learning not to blow everything.

I have several girlfriends and am used to buying them birthday gifts. My mom says that spending $10 or $15 is enough. I don't agree. You can't buy anything decent under $25. And after all, it's my money. Can't I do with it what I want?

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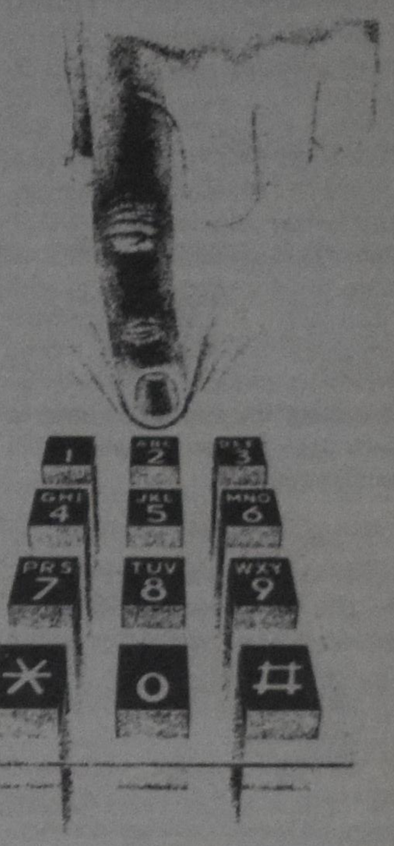

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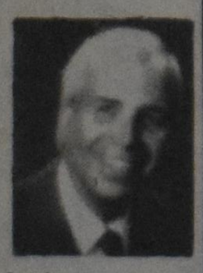

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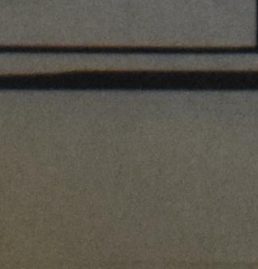

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Thanks

BREEDVELD:
We would like to thank all those who sent their greetings and best wishes on our 25th wedding anniversary. We praise the Lord for his goodness.
Rev. and Mrs. Peter Breedveld.

HORDYK:
We want to thank our children, relatives and friends who have made our 55th wedding anniversary so special. Thanks for the best wishes by means of cards, flowers, gifts and phone calls. We thank our heavenly Father for a beautiful day that will have lasting memories.
Mr. and Mrs. L. Hordyk

Marriages

DEGROOT-JAGT:
With joy and thanksgiving to the Lord, Mr. and Mrs. Sidney De Groot of Ancaster, Ont., and Mr. and Mrs. Albert Jagt of Waterdown, Ont., are pleased to announce the wedding of their children

MARGARET
and
GERALD-ONNO

"This is my commandment. That you love one another as I have loved you" (John 15:12).
The ceremony will take place, D.V., Sept. 9, 1989, at 2:30 p.m. in Ancaster Chr. Ref. Church. Rev. B.H. De Jonge officiating.
Future address: 70 Fiona Cr., Hamilton, ON L9C 6P4.

See page 19 for Events

Marriages

BUMA-ELLENS:
With joy and thanksgiving to God, Durk and Thea Buma and Luke and Martha Ellens announce the forthcoming marriage of their children

KIMBERLY YVONNE
and
CALVIN KENNETH

The ceremony will take place, D.V., on Sept. 23, 1989, at 3 p.m. in Mount Hamilton Chr. Ref. Church. Rev. R.J. Sikkema officiating.
Future address: 1122-95 Barlake Ave., Hamilton, ON L8E 1H1.

MOL-BLEKKENHORST:
With our parents, Mr. and Mrs. K. Mol and Mr. and Mrs. J. Blekkenhorst, we are happy to announce the celebration of our marriage

CATHY MOL
and
ART BLEKKENHORST

The ceremony will take place on Friday, Sept. 22, 1989, at 1:30 p.m. at First Chr. Ref. Church, Thunder Bay, Ont. Pastor G. Haagsma officiating.
Future address: 3820 Oliver Road, Murillo, ON P0T 2G0.

REKMAN-EIZENGA:
Rejoicing in the faithfulness of God, Mr. and Mrs. Cas Rekman and Mr. and Mrs. George Eizenga announce the marriage of their children

ERIE
and
DAVID

The ceremony will take place, D.V., at 2:30 p.m., Saturday, Oct. 7, 1989, in Sovereign Grace Community Church, 365 Talfourd St., Sarnia, Ont. Rev. Kirk Wellum officiating.
Future address: 1202 Pontiac Crt., Apt. 219, Sarnia, ON N7S 4M8.

SCHURINGA-STREUTKER:
Mr. and Mrs. John Streutker of Woodstock, Ont., are happy to announce the marriage of their son

RICHARD LOUIS
to
CORINA IRENE

daughter of Mr. and Mrs. John Schuringa of Visalia, Calif. The wedding will take place, the Lord willing, on Saturday, Sept. 16, 1989, at 4 p.m. in First Chr. Ref. Church, Visalia, Calif.
Future address: 2905 East Stewart, Apt. B, Visalia, CA 93291.

VASSALLO-HEERSINK:
Mr. and Mrs. Frank and Ruth Vassallo and Mr. and Mrs. Henk and Betsy Heersink are pleased to announce the forthcoming marriage of their children

JILL LOUISE
to
BRIAN PAUL

on Saturday, Sept. 9, 1989, D.V., at 4 p.m., in Trinity Baptist Church, Livonia, Mich. Rev. Paul Patton officiating.
Future address: 5226 Jonathon St., Dearborn, MI 48126 U.S.A.

ZANTINGH-VANDERWIER:
Thankful to the Lord who has brought them together, we, Bert and Fenna Zantingh of Wellandport, Ont., and William and Katie VanderWier of Smithville, Ont., announce the forthcoming marriage of our children

LYNN PATRICIA
to
UEGENE WILLIAM

The marriage will take place, the Lord willing, on Saturday, Sept. 16, 1989, at 3 p.m. in the Chr. Ref. Church of Smithville, Ont. Rev. J. De Jong and Rev. H. Zantingh officiating.
Future address: R.R.#3, Wellandport, ON L0R 2J0.

Anniversaries

1954 July 15 1989
With thanksgiving to the Lord, we wish to announce the 35th wedding anniversary of our parents,

RALPH and ANN KOK
(nee Graansma)

We rejoice with you, Mom and Dad, Opa and Oma. May God continue to bless you with many more years together.
With love, your children and grandchildren:
George & Diane Kok —
Mt. Brydges
Allan, Mark, Laura, Tina
Patricia & Les Greenway —
Strathroy
Randy, Jennifer
Hilda & Dave Knaap — Aylmer
Darryl, Anita, Rudy, Nathan
Harry Kok & Tammie Bruce
(fiancee) — Ingersoll
An open house reception will be held on Thursday, Sept. 14, 1989, at 8 p.m. in the Canadian Legion Hall, Metcalfe St. W., Strathroy, Ont.
Home address: 108 McKellar St., Strathroy, ON N7G 2Y2.

1949 September 13 1989
"The Lord bless you and keep you; the Lord make his face shine upon you and be gracious to you; the Lord turn his face toward you and give you peace." (Numbers 6:24-26)
With thanksgiving to the Lord, we wish to announce the 40th wedding anniversary of our parents

WIEBRAND and HARMINA STUIVE
(nee Voorintholt)

We rejoice with you, Mom and Dad, Oma and Opa, on this happy occasion. It is our prayer that the Lord will give you many more years together.
Henk Stuive — Grimsby, Ont.
Hilda Stuive — Grimsby, Ont.
Dick Stuive & Mieke VerVoort —
St. Catharines, Ont.
Henry & Jackie Stuive — Waterloo, Ont.
Rannon, Leanne
Barry & Barb Stuive — Dunnville, Ont.
Dean, Devin
Doug & Yvonne Stuive —
St. Catharines, Ont.
Jordan
Dave Stuive — Winona, Ont.
Alex Stuive — Winona, Ont.
An open house will be held on Sept. 16, 1989, at St. John's Anglican Church — corner of Winona Rd. and Hwy. 8, Winona, Ont., from 3:00 - 5:30 p.m. Best wishes only please.
Home address: 1206 Hwy. 8, Winona, ON L0R 2L0.

On Aug. 15, 1989, we celebrated the 55th wedding anniversary of our parents

HENDRICUS JAN and FRANSINA ANTONIA VAN REEDE
(nee de Lange)

We thank God for keeping them together for all these years.
Their grateful children:
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Edmonton, Alta.
Wilma & Henk Valkenberg —
Edmonton, Alta.
Dick & Corry Van Reede — Surrey, B.C.
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Judy & Halad Duska — Ottawa, Ont.
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Anniversaries

1949 September 29 1989
"It is good to give thanks to the Lord, to sing praises to thy name, O Most High." (Ps. 92:1)
With joy and thanksgiving to God, we celebrate the 40th wedding anniversary of our parents

GERARD and HENDRIKA VEDDER
(nee vanGalen)

We, their children and grandchildren, praise God for loving, Christian parents who have been patient, understanding and instructed us in the way of the Lord. We wish you God's continued rich blessing:
John & Janet deWinter —
Newmarket, Ont.
Elizabeth
Grace & Peter Geertsema — Carp, Ont.
Joshua, Brian, Philip
Hetty & Aalt VanBokhorst —
Osgoode, Ont.
Jackie & Peter Ritskes —
Kemptville, Ont.
Rachel, Sarah-Lynn, Timothy, Jacob
Elisabeth & Brian VandenBerg —
Newtonville, Ont.
Michael, Katrina
We invite family and friends to celebrate with us. Open house on Friday, Sept. 29, 1989, from 7:30 - 10:30 p.m. in First Chr. Ref. Church, Kemptville, Ont.
Home address: Box 1732, Kemptville, ON K0G 1J0.

Obituaries

The Ladies Society "Serve the Lord" of Third Chr. Ref. Church of Edmonton, Alta., express their deepest sympathy to the Berkenbosch family with the passing away of their dear mother,

Mrs. ANNA BERKENBOSCH

May the Lord comfort and sustain them in the coming days.
2 Cor. 5:1
We will miss her very much.

"He who dwells in the shelter of the Most High will rest in the shadow of the Almighty. I will say of the Lord, 'He is my refuge and fortress, my God, in whom I trust.'" (Ps. 91:1 and 2)
After a lengthy illness, the Lord called home, peacefully, on July 30, 1989, our dear mother and grandmother

JOANNE (Jacobtje) GERRYTS
(nee Hulshof)

Predeceased by her husband John (Julle) Gerryts on May 2, 1988.
Dear mother and grandmother of:
George & Wenda Gerryts —
Wellandport
Dave, Barb, Bob, Cindy, John
Bill & Margaret Gerryts —
Wellandport
Richard & Laura (girlfriend), Carol & Mike (boyfriend), Beverly, Debbie
Lena & John Evers — Smithville
Lisa, Michael
Jake & Nancy Gerryts —
Bowmanville
Shannon, Clark
Henry & Dieni Gerryts —
Wellandport
Brenda, Steven, Marlene, Christopher, Mary

John & Evelyn Gerryts — Fonthill
Scott, Ian
The funeral service was held in Mount Hamilton Chr. Ref. Church, Hamilton, on Aug. 2, 1989. Rev. R. Sikkema officiating.
Correspondence address: Geo. Gerryts, R.R.#3, Wellandport, ON L0R 2J0.

See page 19 for Crossword puzzle

Obituaries

Rotterdam Georgetown
the Neth. Ont.
1915 1989
"For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord." (Rom. 8:38, 39)
The Lord called home our beloved husband, father, grandfather and great-grandfather

PIETER NAMINK

He died suddenly in a tragic car accident on Aug. 24, 1989.
Dear husband of Leuntje Namink-Jongejan
Children:
Bernie & Margaret Bergsma —
Georgetown, Ont.
Tony & Audrey VanderKooy —
Binbrook, Ont.
Frank & Ineke Namink — Goderich, Ont.
Bill & Betty Namink — Sarnia, Ont.
Peter & Jane Namink — Goderich, Ont.
Eric & Marcia Namink —
Georgetown, Ont.
16 grandchildren and two great-grandchildren.
Correspondence address: 96 Ontario St., Georgetown, ON L7G 3L1.

Kollumerzwaag, Fr. Orillia, Ont.
the Netherlands Canada
June 20, 1913 July 10, 1989
Text: Romans 11:33 and 36
Heidelberg Catechism Lord's Day Day 1.
On July 10, 1989, the Lord in his infinite wisdom, suddenly called home and promoted to glory his faithful servant

JAN VAN DER BOON

Grieving their loss, but rejoicing in the knowledge that he is gone to be with his Lord are:
Aafke van der Boon (nee Steringa), his wife of 51 years.
Hans & Alice Vander Boon —
Smithers, B.C.
Detty & Jacob Medemblik —
Fergus, Ont.
Biennie & Bill op den Kelder —
Orillia, Ont.
Jackie & Bill Taylor — Orillia, Ont.
Henk & Kathie Vander Boon —
Washago, Ont.
Bonni & John Yerex —
Bowmanville, Ont.
along with 18 grandchildren and four great-grandchildren.
The funeral service was held July 13, 1989, at First Chr. Ref. Church of Orillia with Rev. Peter Meyer officiating.
Correspondence address: 17 Coldwater Rd. W., Apt. 408, Orillia, ON L3V 7C2.

For sale

Farm for sale, 225 acres. Large house, four bedrooms, living/dining room 17' x 23', large kitchen, full basement, wood furnace. Good size barn. Creek running through property, spring water well. Contact: Mr. J. Stubbe, General Delivery, Cochrane, ON P0L 1C0. Phone (705) 272-5556.

Why not place your ad in the Classified pages?

Classified/Events

For rent

For rent in adult park: mobile home, waterfront Manatee River, Palmetto, Florida, till Jan. 1990. Own fishing and boat dock. For information call (416) 774-3080 before 8 a.m. or after 7 p.m.

Mobile home for rent in Palmetto, Florida. Two-bedroom, two-bathroom. Available Sept. through Dec. Phone (416) 459-3913.

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K0K 2X0
Phone: (416) 352-2308

Help Wanted

CARING FOR KIDS Mutual Support Systems, a residential program for children, is looking for families in the Niagara Peninsula that would provide foster care for a child in their own home. Please reply to:

Mutual Support Systems
R.R.#1, Perry Rd.,
Wellandport, ON
L0R 2J0
(416) 899-2311

One full-time **Class A automotive mechanic** or fourth year apprentice needed for busy shop in the Niagara Peninsula. Salary wage and benefits negotiable. Please call to apply: (416) 892-3652 before 6 p.m. After 6 p.m. (416) 892-3101 or (416) 892-8495.

Single-parent family in the Golden Horseshoe area of Ontario requires a mature Christian woman to provide care and light housekeeping for school-age children. Requirement is for a minimum five days per week. Full-time is optional as is full-time room and board. Wages are negotiable and references will be required. Please respond in writing to File #2526, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.

Interested in youth work? Are you enthusiastic and really care for kids? Then consider an opportunity for service in a Christ-centred residential program for children with emotional and behavioural problems. Live-in child care worker positions commence in September. Apply to:

Mutual Support Systems
R.R. #1, Perry Rd.
Wellandport, ON L0R 2J0
(416) 899-2311

Help Wanted

THE KING'S COLLEGE
A Christian Liberal Arts College

Capital Campaign Director

The King's College, a Christian liberal arts college, requires a CAPITAL CAMPAIGN DIRECTOR to organize and implement a capital campaign to fund the development of a new campus.

Duties include: the development of a strategic plan; recruit, train, and direct volunteers; initiate publicity and fund-raising events.

Qualifications include: strong organizational and written/verbal communication skills; related experience in fundraising or equivalent project management; familiarity with Christian college missions and educational philosophy.

Please submit resume and three references, in confidence to:

Mr. John Rhebergen
Vice-President of Administration

The King's College
10766-97 Street, Edmonton, AB T5H 2M1
(403) 428-0727

The Fellowship Christian Reformed Church of Brighton, Ont.,

a young, growing congregation of 90+ families, now vacant, is seeking a **new, energetic pastor** to lead us in creative worship, active congregational life and reach-out programs in the community. A church profile is available upon request. Send inquiry and resume to:

Search Committee Fellowship CRC
Box 699, Brighton, ON K0K 1H0

Store Manager

Full-time position for busy store. Applicant must have good common sense, people knowledge. Experience is a definite asset. Apply to:

Connon Nurseries
C.B. Vanderkruk Holdings Ltd.
383 Dundas St. E., Box 1218,
Waterdown, ON L0R 2H0
(416) 689-8756

The Lighthouse Inner City Ministries in Toronto

is blessed with growth. Presently we need three staff members but have only two who focus on counselling, sponsorship resettlement and diaconal work. Two missionary pastors serve the Word Ministry in two emerging churches.

Special Concerns

- the unfilled vacancy of General Co-ordinator (due to financial reasons).
- our mortgage of $23,000 is up for renewal next spring, if paid off we will save on the $3,000 yearly interest.
- a $20,000 shortage on income so far this year.

Please help us to continue to help others.
Thank you for your support.

Be a Lighthouse Keeper

The Lighthouse 1008 Bathurst Street, Toronto, Ontario M5R 3G7 (416) 535-6262

Help Wanted

Childcare worker/Youth worker

required. Reply in writing to: Delaware Children's Home, Delaware, ON N0L 1E0 or phone (519) 652-3161.

Landscape Designer

Full-time position available immediately for qualified individual who is willing to learn computer designing. Apply to:

Connon Nurseries
C.B. Vanderkruk Holdings Ltd.
383 Dundas St. E., Box 1218
Waterdown, ON L0R 2H0
(416) 689-8756

Wanted

NEEDED

The Jarvis Chr. Ref. Church needs 10 copies of "By Grace Through Faith" by Dr. R. Kooistra. Do you have a copy/copies you are willing to part with? Please contact: **Rev. N. Cornelisse, R.R. #1, Jarvis, ON N0A 1J0. Phone (519) 587-5043.**

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Events

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ISRAEL

D.V., Monday, February 26 - March 8, 1990

Visit Mt. Carmel, Nazareth, Sea of Galilee, Jerusalem, Bethlehem, Caesarea, etc.
Tour price **$1,859.00** from Toronto with optional stop-over in Holland.
1st Class Hotels — A-1 Israeli Tour Guide

Your Hosts: **Pastor Al and Alida Dreise**
(416) 627-5080 (home) (416) 564-1225 (office)
Pastor Ralph and Anne Koops
(519) 623-3234 (home) (519) 623-8151 (office)

Deadline for registration is approaching!

HOLY LAND TOUR

Nov. 13-22

Summer weather, off-season prices,
$1789 p.p. dbl. occ. full package

For registration or information contact your hosts **Rev. and Mrs. Fred Heslinga, 15 Tyrone Dr., Hamilton, ON L9C 2M6.** Better yet, phone: **(416) 388-3876.**

Don't miss out on this fine and very safe holiday. I've been there!

Events

ATTENTION: ALL CHURCHES IN THE NIAGARA PENINSULA

In light of recent events this summer, our government has no choice but to deal with the issue of abortion this fall.
We therefore urge you to join us in a

WALK FOR LIFE

to let our MPs and fellow Canadians know that we are NOT a silent majority.
Make plans to be there on **September 16!** Arrange a busload, or car pool, or make the drive alone, but please come! If we are there by the hundreds or even thousands, we can make a difference.
The rally will begin at 9 a.m., Saturday, Sept. 16, 1989, in Montebello Park, corner Lake & Ontario, St. Catharines. (From the QEW, turn south on Ontario St., and follow it to the park.)
The walk will last approximately one hour and end in the park again. Speakers will include:
Jim Hughes of Toronto, the mayor of St. Catharines and Pastor Peter Slofstra of Jubilee Fellowship Chr. Ref. Church, St. Catharines, Ont.

For further information call Wilma Snippe, co-ordinator at (416) 934-2712.

THE TIME IS NOW AND THE VOICES MUST BE OURS!

"I tell you the truth, whatever you did not do for one of the least of these, you did not do for me." (Matt. 25:45).

"Contending For The Faith According To The Word"

Committee of Concerned Members
of the Christian Reformed Church
First All-Ontario Conference

Maranatha Christian Reformed Church
Woodstock, Ontario
September 22 and 23, 1989

Committed to an Inerrant Bible, A Holy Church and a Faithful Witness in our Time.
Sponsored by the Ontario Chapters

Keynote topics and speakers

Friday, September 22, 1989 — 8:30 p.m.
"Faithful Preaching"
Rev. Nelson Kloosterman
Saturday, September 23, 1989 — 9:30 a.m.
"Faithful Church Government"
Dr. Robert Godfrey
Saturday, September 23, 1989 — 2:45 p.m.
"Faithful Living"
Rev. Thomas VandenHeuvel

Workshops

Creation vs. Evolution
Dr. Norman DeJong
Biblical Stewardship
Rev. Steve Arrick
Theocracy or Democracy
Rev. Ray Sikkema
Reformed Worship
Rev. Dick Wynia

Registration Form
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Address _____
City _____
Prov./State _____
Phone _____
Cost: Early Registration
$20/person; $35/couple
Student registration $15
Late Registration
$25/person; $40/couple
Make cheque payable to:
CCMCRC
Mr. Mark Zylstra
P.O. Box 2014, Station B
St. Catharines, ON
L2M 6P5
(416) 562-5196

Senior Citizens' Day
Redeemer College
Tuesday, October 31, 1989

9:30 a.m. - Registration and Refreshments
10:00 a.m. - Program
Dr. Henry Brouwer
Earthkeepers: What Have We Done? Where Are We Going?
Lunch - $7.50 per person

All Seniors Welcome!
Join us for a day of worship, fellowship, and fun.

Redeemer College
Ancaster, Ontario L9G 3N6
Tel: (416)648-2131

Contact us if you plan to attend!

Church news can be found on page 19

World Home Bible League

presents

MISSION TOUR

Dominican Republic

Jan. 17-24, 1990

— Meet your missionaries
— Visit different mission projects
— See Bible distribution
— Enjoy Christian fellowship
— Personally escorted by Rev. Klomps

$698.00 CAD p.p. dbl. ex. Tor.
Second week optional
Register early!

Call or write for full details:

Rev. John G. Klomps
World Home Bible League
Box 524 Stn. "A,"
Weston, ON M9N 3N3
(416) 741-2140

or

Meadowvale Travel
(416) 826-4141
#1518992

Salem Christian Mental Health Association

membership meeting **September 23, 1989, 10:00 a.m. - 12:30 p.m.**
Address: 5920 Atlantic Dr., Mississauga, ON L4W 1N6
(CLAC office building)
Directions: Take Dixie Rd. N. off Hwy. 401 to Enterprise Rd. E., then go north on Atlantic Dr.

A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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Events/ Art

Toronto church offers art series

Robert VanderVennen

SCARBOROUGH, Ont. — A novel arts series showcasing the work of Christian artists in a variety of arts is being presented in the 1989/90 season by Grace Christian Reformed Church of Scarborough, reports Eileen Vanderzwam, music director at the church.

The church is highlighting music performance but will include showings of visual arts, liturgical dance and the reading of poetry and fiction. The series is called "Finest Wheat" — in response to the biblical call for the sacrifice of a spotless lamb and the finest of the wheat. The church wants to offer the arts in praise to the Lord, "a gift returned."

Organist Jan Overduin and trumpet player Erik Schultz team up for a concert September 29 at the church; at the same time the church will be exhibiting the work of Canadian artist Wilhelmina Kennedy, a former member of the church.

Overduin and Schultz, both from the London-Waterloo area, often perform together. They have produced three recordings together and are often heard on CBC radio. They have performed together once before at Grace church, being drawn by the church's excellent acoustics and its Wilhelm tracker-action pipe organ.

Something for everyone

Chamber music is featured at the second performance, scheduled for November 11, with Mary VanderVennen, pianist, Mara Westerblom, violinist and Patricia Hiemstra, cellist. On March 24 the choir of St. Mary Magdalene Anglican Church of Toronto will sing under the direction of Robert Hunter Bell. On April 7 a brass ensemble will be presented with players from the National Ballet of Canada, the Canadian Opera Company and the CJRT Orchestra.

Other artistic presentations on the program with this music include Gioia Seerveld Gehrels in dance, staged poetry readings by actor Simon du Toit, and readings by Hugh Cook of Redeemer College from his new novel. Other exhibits of visual arts are also in the planning stage. Tickets for the events can be purchased from the church.

"Churches have been slow to celebrate and promote the work of their artists, even when that work is dedicated to the glory of God," says Vanderzwan, who is director of the arts series. She hopes this series will stimulate and encourage the work of committed Christian artists and show how their service can praise God and how their fruits can be a blessing to those who receive them.

Church news

Christian Reformed Church

Called

— to Ann Arbor, Mich., Rev. John Suk of Redeemer, Sarnia, Ont.

— to Maranatha, Edmonton, Alta., Rev. Nicolaas Cornelisse of Ebenezer, Jarvis, Ont.

Accepted

— to First, Burlington, Ont., Cand. Jack Kerkhof

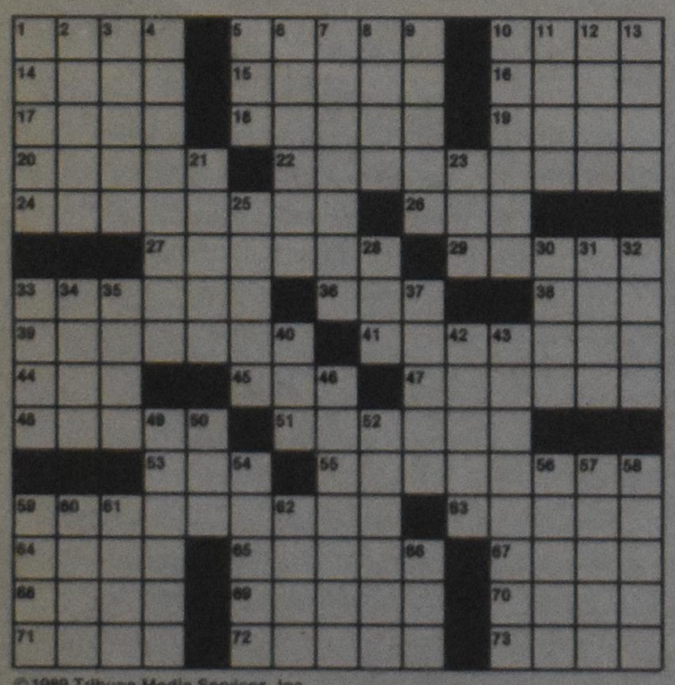
Declined

— to Dunnville, Ont., Cand. Jack Kerkhof

— to First, St. Thomas, Ont., Cand. Jack Kerkhof

Weekly puzzle

by Avery P. Bromfield



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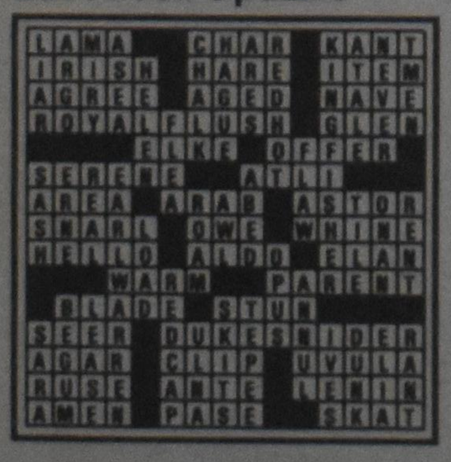
ACROSS
1 Seed cover
5 Jazz style
10 Circus star
14 Pedestal part
15 Love in Roma
16 Too
17 Indigo plant
18 Carve
19 Inquisitive
20 Long green
22 Circus stars
24 Having the right
26 Over there
27 Hovers
29 Trite
33 Legree and Templar
36 Blushing
38 One — million
39 Circus headliners (with 41A)
41 See 39A
44 "— Blue?"
45 The Big —
47 Hordes
48 Western scene
51 Absorb
53 Piece of land
55 Rules
59 "Grace —" ("Richard II")
63 Snake of Asia
64 Lined up
65 Friendless
67 Swenson of "Benson"
68 Circus beast
69 Eel
70 Yemen port
71 Taverns
72 Logic
73 Fat

DOWN
1 "...nothing like —"
2 Never stopped talking
3 Numskull
4 Candy on a stick
5 Coll. degs.
6 Mike holders
7 Large rock
8 Heraldic band
9 Energetic
10 Head man
11 NC college
12 Helper: abbr.
13 Campanella and Rogers
21 In harmony
23 Play — with (do harm to)
25 Composer Franz
28 Vast expanse
30 Law word
31 Bet
32 Girl
33 Luminary
34 "My Friend —"
35 Principal
37 Armada name
40 Dawn
42 Van
43 Regal
46 Circus refreshment
49 Circus performers
50 Gourmand
52 Rings
54 Streetcars
56 Zoo attraction
57 Circus beast
58 Position
59 Bamako's land
60 Land of shamrocks
61 Lunchtime
62 Drug plant
66 Inspect

Last week's puzzle



Calendar of Events

Sept. 9	Annual membership meeting and convocation at Redeemer College, **Ancaster,** Ont. Speaker: Rev. Henry DeBolster. Registration starts as 12:30 p.m. Convocation at 2:30 p.m.
Sept. 14	CCM's Mark Zylstra will speak at 8 p.m. at CRC, **Clinton,** Ont. Sponsored by Classis Huron chapter of CCM. For info. call (519) 523-4325.
Sept. 14	CFFO Prov. Board meeting from 10 a.m.- 4 p.m. in the CRC, **Georgetown,** Ont. For info. call (519) 837-1620 or 338-3214 (p.m. only).
Sept. 15	Contemporary Christian singer Steve Camp in concert at Redeemer College, **Ancaster,** Ont. For tickets call (416) 648-2131.
Sept. 16	10th anniversary of Shalom Manor. Special service at 2 p.m. at Mountainview CRC, **Grimsby,** Ont. Open house at the home immediately following.
Sept. 16	32nd annual convention of the Ontario CRC School Association. Theme: "Let's get enthusiastic for the Lord." From 8:30 a.m. - 4:30 p.m. at Providence CRC, **Beamsville,** Ont.
Sept. 20-24	25th anniversary of Trinity Christian School, **Burlington,** Ont. **Sept. 20:** Opening kick-off day starting at 11:30 a.m. Massed student choir, tree-planting ceremony and luncheon with honoured guests, including the Hon. Lincoln M. Alexander, Lieutenant-Governor of Ontario. **Sept. 22:** Reception and banquet starting at 6 p.m. in the Royal Botanical Gardens Banquet Hall. Speaker: Mel Elzinga. **Sept. 23:** Open house at the school from 12-4 p.m. **Sept. 24:** Special church service at 3 p.m. in Park Ave. Church led by Pastor Jerry Hoytema. For info. call (416) 336-5619.
Sept. 22	"Healing Co-Dependency: The Journey from Shame to Respect," a LifeCycle Learning Workshop with Dr. Marilyn Mason. At the Sheraton Centre Hotel, 123 Queen St. West, **Toronto,** Ont. To register call (617) 964-5050.
Sept. 22	Dedication of new building, Centennial Chr. School, **Terrace,** B.C. Potluck dinner at 5:30 p.m. followed by ceremony at 7:30 p.m. For info. call (604) 635-2418.
Sept. 22-23	All-Ontario CCM-CRC Conference in Maranatha CRC, **Woodstock,** Ont. Theme: "Contending for the faith according to the Word." For info. call (416) 562-5196.
Sept. 23	Coffee Break & Story Hour Inspirational Rally 1989 at Redeemer College, **Ancaster,** Ont. To register contact: Olga Anjema, R.R. #2, Wyoming, ON N0N 1T0 or phone (519) 786-5557. Absolute deadline is Sept. 14!
Sept. 23	Rev. Guy Corvers' 25th anniversary in the ministry. Social gathering at 8 p.m. at Knox Christian School, **Bowmanville,** Ont. For further info. call (416) 983-9296.
Sept. 23	Salem Chr. Mental Health Association membership meeting (10:00 a.m. - 12:30 p.m. at 5920 Atlantic Drive (CLAC head office), **Mississauga,** Ont. Directions: take Dixie Rd. N. off Hwy. 401 to Enterprise Rd. E., then go north on Atlantic.
Sept. 29	CBC artists Jan Overduin (organ) and Erik Schultz (trumpet) in concert at 8 p.m. at Grace CRC, **Scarborough,** Ont. Also contemporary art exhibit by Canadian artist Wilhelmina Kennedy. Admission $10.
Sept. 29-Oct. 1	Back-to-God Hour rallies in B.C. featuring Rev. Juan Boonstra. **Sept. 29:** 8 p.m. at Mountain View Assembly, **Smithers; Sept. 30:** 7:30 p.m. at Second CRC, **Abbotsford; Oct. 1:** 11:30 a.m. at First CRC, **Victoria; Oct. 1:** 6:30 p.m. at Maple Ridge CRC, **Maple Ridge.**
Sept. 30	"Building a Better Workplace," a CLAC-sponsored conference from 9 a.m. - 3 p.m. at Redeemer College, **Ancaster,** Ont. Keynote speaker: Dr. John Redekop. Workshops led by Mark Larratt-Smith, Neil Roos and Ed Vanderkloet. To register call (416) 670-7382.
Oct. 1	First Ladner CRC, **Delta,** B.C., gives praise and thanks to the Lord for Rev. Herman Salomons' 25th anniversary in the ministry.
Oct. 5-14	Concerts by the Brouwer Brothers, trumpeters, and organist Andre Knevel. **Oct. 5:** Dundas St. Centre United Church, **London; Oct. 6:** First CRC, **Sarnia; Oct. 7:** Providence CRC, **Beamsville; Oct. 11:** Simcoe St. United Church, **Oshawa; Oct. 12:** Covenant CRC, **St. Catharines; Oct. 13:** Maranatha Can. Ref. Church, **Fergus; Oct. 14:** Central Presbyt. Church, **Hamilton.** All concerts at 8 p.m.
Oct. 11	Fall rally of the Ottawa-region CRC Ladies' League commemorating 35th anniversary. Location: **Athens,** Ont. For info. contact Mrs. Isabel Wouda, Box 359, Cobden, ON K0J 1K0.
Oct. 14	Organ recital by John Wm. Vandertuin at Redeemer College, **Ancaster,** Ont. at 8 p.m.
Oct. 14	Christian Family Support Group for the emotionally ill and their families. At Christian Horizons, **Elmira,** Ont., at 10:30 a.m. Speaker: Mr. H. Faber on: "Estate Planning for the (psychiatrically) disabled." For registration phone (416) 639-1075.
Oct. 19	Fall rally of the Wyoming-region Canadian Fed. of CR Women, at First CRC, **Sarnia,** Ont.
Oct. 20-21	25th anniversary celebrations of London District Christian Secondary School, **London,** Ont. For info. contact Henk Vandezande at (519) 455-4360.
Oct. 21	30th annual meeting of the All-Ontario Diaconal Conference. At John Knox Chr. School, **Brampton,** Ont. Theme: "Encourage One Another." Open to all! For info. call Ben Vandezande at (416) 646-4511.
Oct. 21	1989 All-Ontario Holy Spirit Conference at Kennedy Rd. Tabernacle, **Brampton,** Ont. For info. about registration contact Christian Communications Centre at (416) 890-3222.
Oct. 28	Bazaar at Trinity Chr. School, **Burlington,** Ont. Fun and fellowship. Crafts, games, novelties, produce, good food and giant auction. Doors open at 11 a.m. Barbecue dinner at 4:30 p.m. (tickets required). Auction starts at 6:30 p.m.
Oct. 31	Redeemer College's Annual Senior Citizens' Day. Admission $7.50 p.p. including lunch. Registration at 9:30 a.m. For info. call (416) 648-2131.
Nov. 3-4	25th anniversary of the Christian School, **Agassiz,** B.C. Former teachers, alumni and friends are invited. For info. contact Mrs. B. VanderVeen, Box 858, Agassiz, BC V0M 1A0 (604) 796-2848.
Nov. 4	Fifth annual auction at the Christian School, **Sarnia,** Ont. Watch for local announcements.
Nov. 9	CFFO Provincial Board meeting from 10 a.m. - 4 p.m. in the CRC, **Georgetown,** Ont. For info. call (519) 837-1620 (a.m.) or (519) 338-3214 (p.m.).
Nov. 10	"Italian Baroque and Beyond," first of the Stained Glass Concert Series 89/90. With Boris Brott and the Amadeus Orchestra and the Redeemer College Choir. At 8 p.m., Redeemer College, **Ancaster,** Ont. Pre-concert lecture at 7 p.m. For tickets call (416) 648-2131.
Nov. 11	Concert of chamber music by pianist Mary VanderVennen, violinist Mara Westerblom and cellist Patricia Hiemstra, together with a dance performance by Gioia Seerveld. At 8 p.m., Grace CRC, **Scarborough,** Ont. Admission $10.
Nov. 17-19	Tenth Annual Fall Conference of Christian Reformed Singles. At Five Oakes Centre, **Paris,** Ont. Keynote speaker: Pastor Peter Slofstra from St. Catharines. Registration deadline is Sept. 5 ($5.00 late filing fee). For info. call (519) 453-5444 or 455-7109.

Books

Robert VanderVennen, book review editor

Irish conflict

What went wrong?

Ireland: Christianity discredited or pilgrim's progress? by Robin Boyd. Geneva: WCC [World Council of Churches] Publications, 1988. Softcover, 127 pp., $12.25. Reviewed by David T. Koyzis, assistant professor of political science, Redeemer College, Ancaster, Ont.

For the past 20 years Northern Ireland has seen periodic outbreaks of civil strife between its majority Protestant and minority Roman Catholic communities, and the conflict shows no sign of ending very soon. To the contrary, the respective stances of the two communities seem to be hardening with time, and an entire generation has now grown up knowing only hatred.

What possible role can Christianity play in this tragic situation? Indeed, have not the churches been part of the problem? Has not Christianity been discredited by its failure to be an agent of reconciliation in a land so much in need of it? These are the questions which Robin Boyd attempts to address in this book.

Born in Belfast and ordained to the ministry of the Presbyterian Church in Ireland, Boyd is well acquainted with the obstacles to, as well as the possibilities of, reconciliation between the communities. He is particularly candid about the impediments within his own church communion. Although words such as *ecumenism* and *reconciliation* have bad reputations within the Irish context, Boyd is nevertheless convinced that these have biblical roots and must be recovered for the future. The pilgrimage towards reconciliation must be undertaken in faith by both Christian communities, even if the journey is likely to be slow and the road beset with dangers.

Indeed, as Boyd points out, a number of ecumenical organizations are already taking concrete steps to overcome the longstanding enmity between Protestants and Catholics. These include the Irish School of Ecumenics, the Corrymeela Community and the Glencree Centre for Reconciliation, among many others. These bear a message of hope for the Irish people and especially for those in the divided North.

In another's shoes

It is noteworthy that Boyd, although very obviously a member of the Protestant community, is able to see that the conflict cannot be simplistically characterized as one between right and wrong, oppressed and oppressor. Because of the complexities of Irish history, both Protestants and Catholics have plausible claims to being the aggrieved party. In the third chapter, Boyd even puts himself into the shoes of several varieties of typical Irish Christians and expresses in first person their convictions, hopes and fears. In reading these we get a vivid picture of the interplay of deep historical memories and loyalties and how these have worked to keep people apart over the centuries.

As a political scientist, I would like to have seen Boyd emphasize more strongly the extent to which the political system of the United Kingdom, and particularly of Northern Ireland itself, has retarded the ability of the two communities to get along. This theme is by no means absent here, and Boyd admits that the Stormont Parliament, which governed the North between 1921 and 1972 and was dominated by the Protestant Unionist Party, kept Catholics in the status of a permanent minority. The political and electoral systems were obviously flawed, but it seems appropriate to question whether the typically British tradition of government and opposition is at all suitable in a country where majorities and minorities are fixed.

It might have been better, seven decades ago, to encourage the development of a more consensual political system based upon power-sharing between Protestants and Catholics. To be sure, this might not have brought about love and understanding between the two communities, and Boyd might still have something to write about today. But it certainly would have allowed each community, particularly the Roman Catholic minority, to have its say in the future direction of the country and thus could well have prevented the current troubles.

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Friends of God

Wayne Brouwer

Hi! How are you?

"Lord, you have assigned me my portion and my cup; you have made my lot secure. The boundary lines have fallen for me in pleasant places; surely I have a delightful inheritance." **(Ps. 16:5-6)**

"Hi! How are you?" We probably say that to people around us a hundred times a day. Usually we're not really looking for an answer. It's just a polite way to acknowledge somebody else's presence.

In fact, if we know of people who take us seriously and start dumping all their problems on us, we'll probably not ask them how they are tomorrow!

There's a story about a little girl who came home from school one day, and her mother met her at the door: "Hi! How was school today? How are you doing?"

In the honesty of little people, the girl replied, "Oh, not so well, Mommy! My tummy hurts!"

Mothers know everything and this Mommy had the cure: "Well, that's probably because you don't have anything in it! Let's find you something to eat!" And sure enough, after a snack, the tummy didn't ache anymore.

Mother had to go to the store for a few items and the little girl was left home alone. When the phone rang, she answered it politely, just as she had been taught. It was the minister! "Hello!" she said. "How are you today?"

"Well," he replied, "to tell you the truth, I've got a bit of a headache!" And before he could go any further, the young girl had him diagnosed: "My mommy says that's probably because you don't have anything in it ...."

"Hi! How are you?" How would you answer that today? Could you answer like David did, in Psalm 16?

One author has said that "the happiest people seem to be those who have no particular reason for being happy except that they are so!" That might be, in the little details of life. But in the larger scope of things, David said that his joy and confidence has very conscious roots: "I said to the Lord, 'You are my Lord; apart from you I have no good thing'" (vs. 2).

David doesn't rationalize his happiness and contentment in Psalm 16. In fact, he acknowledges a number of nasty things that are happening to him and around him: he's being threatened by enemies (vs. 1), he lives in a wicked society (vs. 4), he's had some sleepless nights (vs. 7), troubling circumstances have surprised him (vs. 8), and an illness has brought him face to face with death (vs. 9-10). Not a pretty picture! What would you say if you were in his shoes, and somebody asked you, "How are you today?"

Samuel Beckett wrote a little drama called *Happy Days*. The main character is a woman named Winnie. In the first half of the play she stands in a pile of sand that comes up to her waist. In the second half, she's there at centre stage again, but now the sand is up to her neck. And the whole time she keeps cheering herself on with an endless monologue — little witty sayings, bits and pieces of songs and hymns, things like that.

But you end up feeling sorry for her. She's not really happy. She's just putting on a show. If she would ever stop singing to herself, stop giving herself a pep talk, the sands would swallow her up.

You and I could be in the same spot. And some around us will say that our religion is to us what it seems to be for Winnie: a disgusting, mindless, self-deluding pep talk.

But don't accuse David of that. He's a realist. He'll tell you his troubles, if you ask him, "Hi, David! How are you today?" But he'll also tell you about the One who shares his troubles, and gives him a delightful sense of security. Happiness isn't what you have; it's who you know!

Years ago, when I was an announcer at a U.S. radio station, I hosted a request program. One song that people asked for dozens of times one year spoke about people in trouble, like David. It told a story about Abe Lincoln, the famous U.S. president. And the story is supposed to be true. During the bloody days of the Civil War, when Christians on both sides were praying for God to help them .... Well, listen to these lines from the song:

Abe Lincoln was a president, fought hard for liberty.
'Was asked if he considered God upon his side to be.
"The thing," he said, "that bothers me, as I consider this
is not if God is on my *side, but whether I'm on* His*!*

David would say, "Now you've got it straight! How are *you* doing?"

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.